THE

HARP ON THE WILLOWS,

REMEMBERING ZION,

FAREWELL TO EGYPT,

THE CHURCH IN THE HOUSE,

THE DEW OF HERMON,

AND

DESTINATION OF THE JEWS.

BY THE

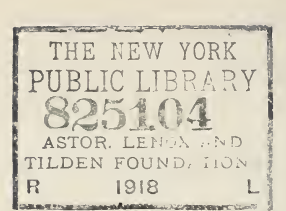
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THE

HARP ON THE WILLOWS.

Two months ago I went to Edinburgh to attend the Convocation of Ministers. Like many of my countrymen, my heart used to beat harder when I came in sight of that city of reformers and covenanters, of hallowed Sabbaths, and crowded churches, and solemn assemblies. Its towers and steeples used to say, Mount Zion stands most beautiful. But on this occasion "how did the city sit solitary!" Its pleasant sanctuaries had a look of widowhood; and the most melancholy object of all was, a gorgeous unfinished structure on the Castle hill, reared for the Assemblies of the Church of Scotland, but more likely to be their cenotaph. Ministers preached, and congregations worshipped, as under warning to quit: and there was much of a farewell solemnity in every service. In private it was the same; and, amidst many joyful Meetings and much longed-for intercourse, there was a prevailing tendency to sad-

ness. There was a mournful and foreboding feeling, like that which reigned in Jerusalem after the voice had cried in the temple, "Arise, depart!" and just before the abomination of desolation took his stand in the holy place. There was a conviction deeper than ever that the cause of the Church was the cause of God, and therefore not soon likely to become the cause of man. However, a few "hoped against hope;" and the last evening I spent in Edinburgh, and being rather a cheering word, I remember it the better, in the course of conversation about the Church's prospects, an accomplished barrister said in my hearing, "I have great hope from the honesty of Englishmen. The English are a just people, and, if they understood our case, would do us justice."

Now, dear friends, to be as honest as yourselves, I have great fear that you do not understand the case, and some fear that you will not study it. If the Waldenses were about to be ejected from those valleys, which they hold by solemn treaty, I could count on your interference. Or if the civil courts of Constantinople were tampering with the internal arrangements of our Ambassador's chapel, I believe you would think it right that our government should remonstrate. Now that the Queen of Madagascar is concussing Christian consciences, I know that many of you are indignant, and

would interpose your protection if you could. If you will hear me patiently, I promise to show that the cases are too parallel; and as I shall endeavour to relieve the subject of all intricate details and metaphysical niceties, so I earnestly trust that, if I make out a case of grievance or of suffering for conscience' sake, you who have ere now listened to a voice from Piedmont, will not shut your ears against a voice from the Church of Scotland.

At the REVOLUTION—which you and we agree in calling GLORIOUS—the government restored to Scotland the religion which the Reformers gave it. Presbyterianism was established; that is to say, a Presbyterian minister was planted in every parish. A house was assigned to this minister to live in; four or five acres of land were annexed to this house, on which some oats and barley might grow, and a cow might pasture; and then to purchase books and furniture, and fuel, and other creature-comforts not indigenous to the glebe, a small salary from a portion of the ancient tithes was superadded. In consideration of the manse, glebe, and stipend, the people of that parish were entitled to the services of the minister, could claim their seat in the parish church, and enjoy rich and poor alike, the ordinances of religion. In those happy days each parish chose its own elders, and they, along with such

of the .anded proprietors as were memoers of the Church, chose the minister. And as they usually chose the best, Scotland "flourished by the preaching of the Word."

So eminently had Scotland become a Christian nation, that when a union with England began to be agitated, the main subject of solicitude was the national religion. The wisest men then perceived, what has since been amply verified, that the Union would be productive of many temporal benefits to the Scottish people. But all were apprehensive that the Church might eventually suffer. They knew that in the Parliament which would hereafter govern them, not one vote in ten would be a Presbyterian vote; and when any question arose affecting the Church of Scotland, it might be misunderstood and mis-settled. To relieve this nervousness of the nation, a clause was put into the Articles of Union providing that the Church of Scotland, as it then existed, should never be altered, and that the Sovereign should swear, on his accession to maintain that Church in all its privileges.

This solemn stipulation quieted the apprehensions of the people; and after the pathos naturally felt at the "end of the auld sang"*

* "There's an end of an auld sang"—the observation of the Lord Chancellor Seafield, as he adjourned the Scottish Parliament for ever.

had passed away, the country was settling down into complacency with the new state of things, when an incident occurred which verified the gloomiest forebodings of the old patriotic party, and fixed in the vitals of the Scottish Establishment an arrow which, after rankling for a century, threatens to be fatal now.

Towards the latter end of the reign of Queen Anne, it is well known that the Jacobite party were engaged in machinations to subvert the Protestant succession and restore the Pretender to the throne. Rightly judging that Presbyterianism, and the Presbyterian clergy, formed the main barrier to their purposes in the North, they resolved, if possible, to neutralize this element. It struck them that if they could get the appointment of the clergy into their own hands, they might gradually fill the Church with men after their own hearts. Accordingly, to the consternation of every leal-hearted Scotchman, word arrived in Edinburgh in the end of March, 1712, that a bill had been introduced into Parliament for bestowing on certain patrons the power of presenting ministers to all the parishes in Scotland. Some of the ablest ministers were forthwith despatched to London with instructions to offer the most strenuous opposition to the measure. But it was the policy of its authors to precipitate it to the utmost, that it might be an Act of Parlia-

ment before Scotland could raise its remonstrance, and they succeeded. Though Principal Carstares and his colleagues posted to London as fast as their horses could carry them, they found the Bill in the House of Lords already: and though they succeeded in getting a hearing at the bar of the House, Lord Bolingbroke had made up his mind; and no sooner had the counsel for the Scotch Commissioners ended, than it was moved that the Bill be now read a second time, which being agreed to, it was committed, reported, and read a third time—the whole five stages being condensed with dramatic effect into *a single day*. By this Act, Presbyteries were "obliged to receive and admit such qualified persons as should be presented by the respective patrons."

Heavy as was this blow, and discouraged as people were, there was still some hope concerning this thing. So deep-rooted was the popular aversion to patronage, that it was some time before patrons ventured to issue presentations, or presentees to accept them, and some even hoped that the act might tacitly subside into a dead letter. On the other hand, though the General Assembly* felt that they and their people had lost a *privilege*—and that they felt this is sufficiently proved by the fact, that down to

* The Supreme Ecclesiastical Court of Scotland, consisting of ministers and ruling elders.

1784 they continued to protest against patronage as a "grievance"—they hoped that they had not lost their *freedom*—that even were patronage in active operation there might still be protection for the people in the courts of the Church. There existed on the Scottish statute-book and unrepealed law, declaring that "the Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate;" and "that the civil magistrate may not assume to himself administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven."

They believed that the Act establishing the Church had made the spiritual courts the final judge in causes spiritual, even as it had made the civil courts the final judge in causes civil. They hoped, that in virtue of this co-ordinate and independent jurisdiction, they might decide for themselves whether the patron's nominee was or was not a *qualified* person, and admit or reject him accordingly. At all events, as a *presentation to a living* is a mere civil affair, and the *admission to the cure of souls* is a spiritual act, the Church courts imagined that if they should at any time be constrained, in compliance with the prayers of the people, to reject a patron's presentee, it would be compensation enough if the patron got the fruits of the

benefice (as the law provides), in which case the patron might give his protégé *the living*, and a more acceptable pastor might get *the cure of souls.* By considerations like these, the Church of Scotland flattered herself that her people would still enjoy protection, and her Church courts, spiritual freedom. This persuasion became positive assurance, when it was found how scrupulously the secular courts abstained from tampering with spiritual sentences. In those days the Supreme Civil Court of Scotland* refused to interfere when asked to discharge or overrule the deliverances of the ecclesiastical courts; and they did so on the simple ground that the Church courts knew best how to deal with spiritual questions; and even if they did not, the constitution of the country had made THE CHURCH COURTS SUPREME IN THE SPIRITUAL PROVINCE.

Whether Lord Kames and Monboddo and the other judges of last century were too fastidious in their non-interference—whether they were actuated by a spirit of chivalrous etiquette, or by their knowledge of constitutional law—certain it is, that they forbore from reviewing the sentences of spiritual courts, even as the spiritual courts forbore from reviewing theirs. The General Assembly did not decide on disputed march-dykes, or marriage settlements;

* The Court of Session.

nor did the Court of Session decide on the fitness of ministers for their parishes, or of candidates for admission to the communion-table. The General Assembly imposed no fines, and sent nobody to prison; and the Court of Session, with similar forbearance, neither ordained ministers, nor deposed them—neither admitted church members, nor excommunicated them. Somehow or other, they held on their several ways in wondrous harmony. There were no collisions, for each kept his own line.

Dear reader, if I thought you had patience for it, I would tell you how the collision arose, and I am sure, if you knew all the particulars and were on the jury, you would give a deodand on the Court of Session engine.

It was in the year 1834, on the 24th of May —I remember it well, for I was there myself— and in the Tron Kirk of Edinburgh, where the General Assembly was sitting, that a ruling elder rose to bring forward a motion. His name was Sir James Moncrieff, a man long known at the bar of Scotland as the best lawyer there, and by that time one of the Lords of Session. He made a speech very learned and very long;—of which speech the substance was, that ever since the Reformation, the Church of Scotland had paid respect to the wishes of the people in the settlement of ministers; so much so, that according to its uni-

form interpretation, no minister was *qualified* for a parish, unless he were *acceptable* to its Christian people, the communicants of that parish. But though the doctrine of the Church had been uniform, its practice had varied. A *call* or invitation from the people had always been, in Presbyterial usage, a pre-requisite to the settlement of a minister. But sometimes this call had been so scanty that it could scarcely be deemed an invitation. And with a view to make the practice correspond with the theory, he would propose that, whenever a patron issued a presentation, the very first thing the Presbytery should do, would be to send the presentee to preach in that parish, and then to call together the male heads of families in communion with the Church, and ascertain their mind. If they consented to have this man for their minister, good and well. The Presbytery should proceed to examine him, and if they found his literature, theology, and character, sufficient to warrant them in ordaining him, they should admit him to that parish. But if a majority came forward, and solemnly declared that— apart from all factious motives —they were constrained, by regard for their own and their children's souls, to refuse this man for their minister, Lord Moncrieff proposed, that this *Veto* by a majority of the people should disqualify that presentee, and that the

Presbytery should not *intrude* him into that parish against the expressed mind of its Christian householders;* but should send word to the patron that he might present another. The majority of the Assembly thought this an excellent proposal; all the rather that the Crown lawyers, the Lord Advocate and Solicitor-General, declared that it was perfectly competent for the Assembly, in virtue of its inherent powers, to pass such a law, and as it was a judge of the Supreme Civil Court, and one so noted for his legal skill, who introduced the measure. And so, to the great joy of thousands, the Veto Law was passed.†

For some time it wrought delightfully, and almost every one was saying, How much the patrons are improved! for, in point of fact, the patrons presented such acceptable ministers, that out of 200 only ten were vetoed. But at

* The Veto Law restricted the privilege of objecting, in the settlement of ministers, to those parishioners who were both heads of houses and members of the Church. In Scotland, none are communicants, or members of the Church, except those with whose religious knowledge and good character the ministers and elders are satisfied. In Church-of-Scotland language, *the people* are the communicants, the members of the Church, the professing Christian people.

† It is important to remark, that in this Assembly were no chapel ministers, or ministers of *quoad sacra* parishes. Besides the Crown Lawyers in Scotland, the Lord High Chancellor, and the Attorney-General of England, both extolled the Veto Law, as a great public improvement.

last, the new law fell heavy on one individual. A licentiate,‡—was presented to a large parish, with 3,000 inhabitants. *Two* of the people thought that he might do well enough for a minister; but all the rest thought that he was not fit to be *their* minister. Consequently, the Presbytery refused to admit him. Hereupon this man and his patron raised an action against the Presbytery, and petitioned the Court of Session to find that the Presbytery was *bound* to take him on trial, with a view to admission. So far as any spiritual consequences (such as ordination) were implied in the decision, the Presbytery declined the competency of the Court of Session to judge the case; but as they were anxious to ascertain whether their rejection of a vetoed presentee implied that he should also lose the living, they allowed the case to be argued in their name so far as any *civil* effect was concerned. Five of the judges

* In the Church of Scotland there is a staff of probationers or licentiates who are allowed to preach, but who exercise no other function of the ministry. These probationers are eligible for the ministry, but they are not ministers. They have received no ordination, and are permitted to preach merely to make trial of their gifts. If a probationer who is presented to a parish, be not unacceptable to the people, he is ordained and becomes a minister. Allowing that patronage is a trust reposed in patrons by the State, it becomes an interesting question, whether this trust is designed for the benefit of probationers or the good of the people? It has usually been exercised for behoof of the former.

held that this was not a case for the Court of Session at all; but that if they were to give an opinion, they must say that the General Assembly had done quite right in passing the Veto Law, and the Presbytery had done no wrong in obeying it.* But the other eight judges were of a contrary opinion, and the House of Lords affirmed their judgment.

Since this decision, it has become the fashion in the North to carry every case out of the Church courts into the Court of Session. Presbyteries are prohibited from deposing ministers convicted of drunkenness and theft. Ministers are prohibited, under pain of imprisonment, from preaching in certain districts of country. Kirk sessions are forbidden to debar from the Lord's table parties whose presence they consider a desecration. And the General Assembly itself is not at liberty to admit any member, whom the Court of Session may disapprove. And so uniformly do a majority of their Lordships decide against the ecclesiastical parties, even when their decisions contradict one another, that it has become the more prudent, because more economical course, to allow judg-

* Besides Lord Moncrieff, the original author of the Veto Law, these five included Lords Jeffrey (more familiarly known in the worlds of philosophy and criticism as Francis Jeffrey,) Cockburn, Glenlee, and Fullerton. The names of the other eight, however respectable in their station, would not be interesting to English readers.

ment to go forth in absence. As it is, the law expenses have become such a grievous fine, that the stipend of some parishes is arrested for payment of costs, and pious and accomplished ministers, with their families, are, in the absence of their wonted income, reduced to painful straits. Though this be matter of exultation with their oppressors, and not complained of by the sufferers themselves, the English nation is not what it was, if such severities when known arouse no indignation.

But to resume and end this narrative. The Presbytery of Auchterarder did not obey the sentence of the civil courts, ordering them to admit to the ministry the vetoed presentee. They refused, because they believed that the court had, in this cause, no right to command. They refused, because they thought it would be a solemn mockery and a sin to ordain a man to a cure of souls, where every one deprecated and dreaded his admission. They thought, that the only inducement to ordain him would be to give him a right to the stipend; and as the patron was now in the possession of the stipend, he might, if he pleased, hand it over to his protégé. But the presentee prosecuted the Presbytery for 16,000*l.* of damages, because of the wrong which they had done him in refusing to admit him; and both the Court of Session and the House of Lords'

having found in his favour, it is now finally declared by the civil courts, that *they will enforce their sentences against the spiritual courts by civil pains and penalties*, the ordinary compulsitors of the law.

When this decision was given last autumn it put an end to all expectation from the civil courts. Till then, the most desponding could scarce believe their own forebodings, or persuade themselves that their Church was so changed from what their ancestors had left it, and they themselves once imagined it to be. But the decision of last August ended every dream, and bade the Church make ready for the worst.

It was in this emergency that the Meeting or Convocation mentioned in the outset was convened. It originated with a select body of the oldest and most experienced ministers. They invited all of their brethren who had manifested concern for the ancient constitution of the Church, to assemble in Edinburgh, on the 17th of November last. Nearly 500 came together; and it was very plain that no ordinary call could have brought from the remotest headlands of a rugged land, such a company in the dead season of the year.

After a prayer-meeting in St. George's Church, and a sermon by Dr. Chalmers,—"Unto the upright there ariseth light in the

darkness,"—the ministers adjourned to Roxburgh Church. Dr. Chalmers took the chair. It was agreed, that during each sederunt three of the brethren should engage in prayer; and in this way confession and supplication assumed a prominent place in the business of each Meeting. None but ministers were present. In order to encourage each member freely to speak his mind this privacy was requisite, and it tended greatly to impart a confiding and conversational tone to their proceedings. For our own part, it made us feel, that the innermost side of good men is the best side; and whilst listening to the brotherly tone of their communings, so unlike the defiance and disdain of high debate, and to the noble sentiments of Christian heroism and self-renunciation which were ever and anon expressed, we wished that the world were present. And, during the devotional exercises and at intervals throughout the deliberations, when sudden light or consolation broke in, in a way which brought tears to many eyes, we would have liked that all the Christians in the kingdom could be present, for we felt assured that the Lord himself was there. And then, when we looked at the materials of the Meeting and saw before us, with few exceptions, all the talent, and, with still fewer exceptions, all the piety of the Church of Scotland, we wished that those were present in whose

power it lies to preserve to the Scottish Establishment all this learning and this worth. There was the chairman, who might so easily have been the Adam Smith, the Leibnitz, or the Bossuet of the day; but who, having obtained a better part, has laid economics, and philosophy, and eloquence on the altar which sanctified himself. There was Dr. Gordon, lofty in simplicity, whose vast conceptions and majestic emotions plough deeper the old channels of customary words, and make common phrases appear solemn and sublime after *he* has used them. There were Dr. Keith, whose labours in the prophecies have sent his fame through Europe, and are yearly bringing converts into the Church of Christ; and Mr. James Buchanan, whose deep-drawn sympathy, and rich Bible-lore, and Christian refinement, have made him a son of consolation to so many of the sons of sorrow. There were Dr. Welsh, the biographer and bosom friend of Thomas Brown; Dr. Forbes, among the most inventive of modern mathematicians; and Dr. Paterson, whose "Manse Garden" is read for the sake of its poetry and wisdom and Christian kindness, where there are no gardens, and will be read for the sake of other days when there are no manses. And there was Dr. Patrick McFarlan, whose calm judgment is a sanction to any measure; and who, holding the richest bene-

fice in Scotland, most appropriately moved the resolution, that rather than sacrifice their principles, they should surrender their possessions. And not to mention "names the poet must not speak," there were in that assembly the men who are dearest of all to the godly throughout the land—the men whom the Lord hath delighted to honour—all the ministers in whose parishes have been great revivals, from the Apostle of the North, good old Mr. Macdonald, whose happy countenance is a signal for expectation and gladness in every congregation he visits; and Mr. Burns, of Kilsyth, whose affectionate counsels and prayers made the Convocation feel towards him as a father; down to those younger ministers of whom, but for our mutual friendship, I could speak more freely. When we looked at the whole, knowing something of all, we felt, first, such an assembly never met in Scotland before; secondly, it will depend on them, under God, whether Scotland can ever furnish such an assembly again; and, thirdly, what a blot on any reign, and what a guilt on any Government, which casts forth such a company! And then, after some sadder musings, came in this thought, Yet, what a blessing to the world if they were scattered abroad, everywhere preaching the word!

Six days were spent in deliberation. Nearly all agreed that the Church of Scotland was

ruined by the late decision, and that she could not submit to these encroachments of the civil courts without losing her character as a true Church of Christ. The next question was, What should be done ? It was agreed to make a final application to the Legislature for relief —for protection to the Church courts in the exercise of their spiritual jurisdiction—and if this application were refused, it was the almost universal conviction that it would be the duty of ministers and people, rather than protract the struggle and embroil the country, to leave the Establishment.

Accordingly, that final application is now made ; and it depends very much on the people of England what answer shall be returned. No measure will meet the case which does not give the Church courts of Scotland freedom from secular molestation in the discharge of their spiritual functions : in other words, no measure which does not give the ministers and Christian people of Scotland the same immunities which they believed till now to be their birthright, and which they unqestionably enjoyed in the reign of William III. The following considerations in behalf of such a measure, are respectfully submitted to whatever of justice, generosity, and Christian principle, may exist in England :—

1. The Treaty of Union has been violated.

By that treaty it was solemnly stipulated that the Presbyterian Church government, *as then existing*, should be the only Church government within the kingdom of Scotland; and that each successive sovereign, "at his or her accession to the crown, should swear and subscribe, that they shall inviolably maintain and preserve the foresaid settlement of the true Protestant religion, with the *government*, worship, discipline, *rights and privileges* of this Church, as above established by the laws of this kingdom" (of Scotland.) Adherence to this stipulation is farther "declared to be a fundamental and essential condition of the said treaty or union in all time coming." And on the strength of this stipulation the Union was completed. Now, among "the rights and privileges" which the Church of Scotland enjoyed before the Union, *spiritual freedom* was unquestionably one. Her people were not liable to the intrusion of unacceptable ministers; nor were her Church courts, when deliberating on the most sacred interests of Christ's kingdom, liable to the intrusion, the intimidation, and coercion, of secular tribunals. If the Church has lost her freedom, *when* did she loose it? To this there is only one answer: In the year 1712, five years after the Union was effected: A law was then enacted, which, if the interpretation put on it by the civil courts be sound, has

robbed the Church of Scotland of the dearest "right," the most precious "privilege," which, at the time of the Union, she enjoyed; her accountability, in sacred things, to God alone. If this interpretation be incorrect, if the civil courts misunderstand the law, then the Legislature should say so, and rescue the Church from the groundless molestations of the secular power. If the interpretation be correct, if the civil courts rightly interpret the statute, then the Treaty of Union is broken, and Scotland must look to the good faith of England for redress.

2. The case of the Church of Scotland is one of peculiar hardship. And when I say the Church of Scotland, I mean those in the Scottish Establishment who adhere, as almost all her pious ministers and people do adhere, to the original constitution of the Church of Scotland.

If they do not get redress, they must leave the Establishment; and even though it be for Christ's sake and the Gospel's, there is some hardship in forsaking houses and lands. The manses of Scotland are pleasant homes; and if you will ask any friend who ever took leave of one, he will tell you that it was a desolate day when the *flitting* was moving down the avenue, and after seeing that the kitchen-fire was out, and taking a last look of the dis-

mantled parlour, he delivered the key to the new-comer, shook hands with the neighbours, and went away. The manse of a good minister is a hallowed dwelling, and more of in-door quiet, and family affection, and Sabbath-gladness, is condensed into it than into any home on earth; and after one who has been long its inmate has taken his last look of the deserted fields and smokeless chimneys, he feels it of little moment where he shall kindle his next fire. Besides, it is the place where all the parish naturally resort when advice or assistance is needed; where the sick send for cordials, and the sad go for comfort, and the perplexed go for counsel; and whose simple hospitality ranges from the Sunday scholars up to parish elders, the farmers, and, sometimes, the *laird*. The consequence is, that though the Great House may be shut up for years, and the landlord with his establishment cease to sojourn in it, except in rare instances, it will not awaken such tenderness on either side as a removal from the manse. The people of Scotland are not given to the melting mood; and two centuries ago, when 400 ministers were constrained to leave their parishes for conscience' sake, they felt it very hard; but neither they nor their people said much. When the *creels** were

* Large panniers slung over the horse's back, in which the young children were carried. When Mr. Dunbar, the min-

getting ready, the wife would, perhaps, draw a corner of her apron across her eyes, and the children could not very well comprehend it. There was little demonstration of feeling; and judging by the peaceful submission of the pastors, and the silence of their people, you would almost have thought that they acquiesced in the doings of that day. It was an illusion. The heart of Scotland was heaving with an indignant sorrow, which found its first relief when it hurled James Stuart from the throne. Should 400 ministers again be forced from their people and their homes, there will be no commotion. All will pass over silently and peacefully; but in the hearts which constitute the heart of Scotland, in the bosoms of its noble-minded and Christian people, will be left a lasting and cruel sense of injury.

There are other hardships connected with this case which I will not weary you by detailing. For instance, within the last eight years, and at a cost of about 300,000*l.*, the people of Scotland, with a few extraneous contributions, have built nearly 200 new churches for themselves. Almost all of these churches are built and occupied by people and supplied by ministers who

ister of Ayr, who had once before been banished from his parish, received a summons to leave it a second time, he merely said, "Well, goodwife, ye must e'en provide the creels again." The saying became a sort of proverb.

must leave the Establishment, unless the Establishment be emancipated. And what forms the hardship of this case is, that when the ministers and people go, the churches which they have reared at such a sacrifice will be claimed by others.

Besides, many parishes are the property of a single individual, and that individual may be so hostile to the Gospel as to refuse ground for erecting another place of worship. Again, the India and other missions of the Church of Scotland have been mainly supported by the parties about to be driven from the Church. The mission premises will fall into the hands of parties unable or unwilling to support them. The missions will be broken up; and with crippled resources, the faithful remnant will be ill able to organize them anew. And last of all, some of the parishes which most prize the Gospel are least able to support it. In many places, the utmost efforts of the people are insufficient to procure food and raiment for themselves. It would be mockery to ask them to maintain a ministry. It would be depriving them of their greatest blessing for either world, to take the ministry away. Putting out of view the intrinsic merits of the case, the constitutional rights of the Church of Scotland, the equity of her claim, it would surely need to be a strong necessity which would justify any

Legislature in virtually driving from their homes 500 ministers of Christ, scattering the largest and liveliest congregations in Scotland; and leaving as sheep without a shepherd those parishes which most prize a faithful ministry.

Perhaps some may say, But why go out? Who bids them go? Why not obey the law of the land, and remain where they are? I answer, or rather they answer for themselves, Because the law is such that they cannot obey it. Had they known soon enough, that the civil law is what it is now declared to be, they would never have entered the Established Church; and if the Legislature understand the law as the civil courts interpret it, now that they are in the Established Church they must leave it again. They wish to obey the law of the land, and in the hope that haply if they were out of the Establishment the law would then ask them to do nothing contrary to their consciences, they are leaving the Establishment. They go because they feel that it would be sinful to remain. Even as I might leave my dwelling if I found that the lease by which I hold it contained a stipulation with which it were criminal to comply. If I entered in ignorance of its import, and if, now that I know the construction put upon it, I cannot get it altered, I must even go. It may be very hard, but I cannot help it. The ministers of Scot-

land wish to lead quiet and peaceable lives; and rather than disturb the peace, they will abandon their earthly all. Outside of the Establishment they are sure to find a clear conscience; and there also there is more hope of a quiet unmolested life.

3. Our Common Christianity is endangered. The *principle* for which the Church of Scotland is contending is one dear to every Christian man. It is one for which the early Nonconformists and the New England worthies contended so nobly—that God alone is Lord of the conscience, and that the highest tribunal on earth may not abridge the liberty wherewith Christ hath made his people free. The doctrine of the Church of Scotland is, that the head of every spiritual man is Christ, and that when a company of spiritual men meet together in their spiritual capacity, Christ is still their Head.

In other words, they hold that THE LORD JESUS CHRIST IS THE ONLY KING AND HEAD OF THE CHURCH. In their ecclesiastical procedure they desire to follow his will as that will is revealed in his word. They believe that the Spirit of God, speaking through spiritual men, is the sole interpreter of that Word; and they cannot allow the commandments of men—the verdicts of secular courts—to interpose between them and their Heavenly King.

Every Bible Christian will sympathize with them here. Daniel and his friends were not rebels. They were faithful to their king, though the king was a Pagan, and their conqueror. But in matters of faith they deemed it no disloyalty to disregard his decrees. The apostles respected lawful authority, but with the commission of their Master, "Preach the Gospel to every creature," they could not suffer any tribunal to interfere. "We ought to obey God rather than men." And every Christian, be he a minister or a private member of the Church, will acknowledge that there are many things "pertaining to the law of his God" in which he could not consent to be ruled by secular men.

The Church of Scotland is an Established Church. Its ministers are endowed. But it has always been their belief that in accepting this endowment they surrendered nothing. Their theory of an Establishment is, that the nation selects a Church whose constitution and worship it approves, and on this Church, for the benefit of the nation, bestows the bounty of an endowment. But they do not see how this necessarily implies subjection to the State, or the loss of any spiritual privilege. Suppose a rich man endowed a Dissenting chapel, it is presumed that upon the whole he approves of the doctrines taught and the worship practised

there; whilst, on the other hand, their accepting of his liberality does not imply that they give him the power of admitting or rejecting the members, or of tampering with the internal order of that Church.

The Church of Scotland existed as a *Church* before it became an *Establishment.* The nation found it a Church already existing. The nation approved its polity, its doctrines, and worship. The nation offered to take it *even as it stood*, and endow it. The Chuch accepted the nation's offer. But so far from surrendering any peculiarity or privilege, it was expressly stipulated that, in accepting this endowment, the Church should surrender nothing—that it should remain the same free, and spiritual, and independent Church which it had ever been. And whatever may be the case with other endowed Churches, it has always been the belief of its members that the Church of Scotland, *though Established, is free*—as free as Churches not Established are. In other words, the office-bearers and members of the Scotch Establishment believed that if civil courts found a pretext for interfering with them, they would find as good a pretext for interfering with the office-bearers and members of non-established Churches.

In this confidence, the Church of Scotland has not erred. In the case of the Scotch Seces-

sion Church, the Court of Session has recently laid down the principle, that even this Church, in the exercise of its spiritual jurisdiction, is amenable to the civil magistrate. The Court of Session claims the power of discharging seceder ministers and elders from proceeding against heretical or disorderly members, in cases where civil consequences, such as loss of character or emolument, are involved. And as every case may be reduced to this category, the Court of Session virtually claims the power of reviewing and altering the sentences of all religious communities, established and non-established, within the kingdom of Scotland.

I think that all Christian men should view this last result with consternation. It is the working out of a principle which every faithful follower of Christ is bound to resist in its beginnings, for it will eventually be the destruction of all our Churches, and the death of religious freedom.

Independently of this, I cannot view the coming overthrow of the Scotch Establishment —for if its best ministers and most devoted members be driven out of it, it is virtually overthrown—I cannot contemplate the destruction of the Scotch Establishment at the present moment without apprehension. Different Churches have been honoured to testify for different truths; but of all national Churches the Church of

Scotland has borne the loudest and most emphatic testimony of the *Supremacy of Christ.* It has testified for this truth in opposition to the supremacy of the priesthood on the one hand, and of the civil power on the other. It protests that the clergy shall not be "lords over God's heritage:" but recognising every regenerate man as one of the "royal priesthood," claims for the Christian people rights with which even the Christian pastor must not intermeddle.

And on the other hand it protests, that Cesar shall not claim the things which belong to God; but believing that Christ's kingdom is not of this world," it claims for the rulers in Christ's house, rights and privileges with which the secular ruler must not interfere. These privileges of the Christian people, and this independence of the Church, are obnoxious alike to spiritual despots and unbelieving worldlings. The lordly ecclesiastic cannot trust the people; the infidel civilian cannot trust the Church. The supremacy of Christ is doubly assaulted at this day; and if the faithful Witness which has prophecied this truth so long should now be slain, a main barrier to Infidel and Papal incursions will be taken out of the way.

Christian Brethren of this free English land, I leave the matter with you. Necessity was

laid on me when I took up this pen, and nothing but a solemn conviction of duty could have urged me to bring this matter before you in a season of so many and momentous exigences as is this. I believe that the case of the Church of Scotland is a case of injustice and oppression, and I believe that it is in the power of the people of England, by petitioning Parliament and enlightening their respective representatives, to redress the wrong and remove the grievance. I have much faith in the justice of Englishmen, and some experience of their generosity: but I have more faith in Christianity, than even in national character. I believe that a man who is both just and generous may be too busy to attend to an appeal; or even if he do attend, that he may miss the merits of the case, and not comprehending it, may pronounce an unrighteous judgment. But I believe this is a case which every enlightened Christian may understand, for its first principles are familiar to him. And I believe, moreover, that it is a case in which English Christianity is concerned, "for if one member suffer, all the members suffer with it." And I believe, finally, that it is a case in which English Christians will lend their sympathy and aid—for such is the Master's will: "Bear ye one another's burdens, and so fulfil THE LAW OF CHRIST."

REMEMBERING ZION.

TO SCOTCHMEN IN LONDON.

When the Israelites were in a city, vast and ungodly, like London,—a city without a Sabbath—they used when they had opportunity, to sit down and talk of the fair land and the lovely temple from which they had been wrenched away. "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion." Dear fellow-countrymen, most of you are so far like the Israelites, that you remember with tenderness the land of your birth, and cannot bear that others should speak of it disparagingly. You like to be reminded of the scenery of Scotland, the summer verdure of its straths and glens, and the polished fulness of its deep blue lakes, its wailing winter torrents, and the snow-laden mountains which feed them. And you love its ancient minstrelsy, the gathering songs, in whose high pulse the hero-hearts of the olden time still throb,

and those pathetic dirges which were nature's own anthems, chanted by moorland winds and lonely waterfalls, long before man set them to his music. But there are glorious things of Scotland which you have still more reason to remember ; you have not forgotten the schools and sanctuaries, and sabbath-days, which once were Scotland's own ; and perhaps, you will not refuse to listen a few moments, whilst we would call them to remembrance. Let us here, in this busy tumultuous Babylon, sit down for a little and remember our Zion.

You remember the Sabbath days of Scotland. You remember how the Sabbath was wont weekly to set every house in order throughout the land. You remember the Saturday evening's preparation for the Sabbath's rest ;—the early cessation of labour in the fields and factories, the timely marketing, the lustration of each apartment, the arranging of household furniture, the fetching home of water from the well, and the storing of faggots for the fuel, the busy exertions of young and old to anticipate and supersede all Sabbath toil, which resulted in imparting beforehand a look of Sabbatic neatness and tranquillity to the well-ordered habitation. You remember, too, the friendly visits which neighbour families were wont to exchange that evening, loth to invade the sanctity of one another's houses on the Lord's own day;

but glad to take advantage of this breathing time, to cement those friendships which they meant to be hereditary. You remember the Sabbath dawn, with its morning orisons, and the prompt preparations for the house of God. You remember the fresh and wholesome aspect of the mustering population, as they wended slowly through the church-yard; the spectacled matron with her bulky Bible wrapped in its snowy kerchief, and provided with a fragrant sprig of some favourite herb: the cottar in the homespun suit, which the Sabbath storms of many winters had washed but had not tattered; and the artizan with his children, whose countenances forgot their week-day toil, as they put off their week-day garments. If it were a parish over which a man of God presided, you remember the reverence of their worship and the solemnity of their hearing; whilst one who understood the case of each, spoke home to the hearts of all, and their common confessions, and thanksgivings, and supplications, uttered by one voice, were echoed by a hundred hearts. You remember the heart-music which you sometimes heard at the uprising of the great congregation, when the burly voice of manhood and the quivering notes of palsy stricken age, "young men and maidens, old men and children," praising God, told that he had made their hearts right glad. You remember the

Sabbath eve, when the children's tasks were over, and the sermons had been repeated ; and with the Bible or the Pilgrim's Progress, or the Four-fold State, each hied away to the barn or the fir plantation, or some of the thousand cottage oratories, which God knows full well in that land of many worshippers, till the downward sun reminded them that it was time to close these solitary studies, and gather round the household hearth once more.

O Scotland! much I love thy tranquil dales ;
But most on Sabbath eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering and stopping oft to hear the song
Of kindred praise arise from humble roofs ;
Or, when the simple service ends, to hear
The lifted latch, and mark the grey-haired man,
The father and the priest walk forth alone,
Into his garden plot, or little field,
To commune with his God in secret prayer.

We could recal scenes more sacred still,—the solemnities of communion seasons,—the hallowed incidents of domestic life,—and the dying testimonies and exhortations of well-assured believers. The memory of many a reader can recal the whole, for it is not so long ago since the beauty of holiness adorned many regions of that land ; the relic of better days, or the result of a religious revival in these latter times. But there is no need. It is generally

conceded, that Scotland was once a religious country—more so, perhaps, than any nation in Christendom; and, it is as generally conceded, that in its better days, Scotland owed to its church whatever family or personal religion it possessed. But on such a subject, it is safest to hear a stranger. I therefore quote the words of one who paid a long visit to that kingdom upwards of a century ago, and whose verdict is more decisive, inasmuch as he was neither a Scotchman nor a Presbyterian. "When we view the soundness and purity of her DOCTRINE—the strictness and severity of her DISCIPLINE—the decency and order of her WORSHIP—the gravity and majesty of her GOVERNMENT: when we see the modesty, humility, and yet steadiness of her assemblies; the learning, diligence, and painfulness of her ministers; the awful solemnity of her administration; the obedience, seriousness, and frequency of her people in hearing, and universally an air of sobriety and gravity on the whole nation; we must own her to be at this time, the best regulated national church in the world, without reflection upon any of the other nations, where the protestant religion is established and professed."*

Assuming, therefore, that Christianity once throve wonderfully in our native land, and as-

* Defoe's Memoirs of the Church of Scotland, 1717.

suming that the Church of Scotland was the instrument which God employed to bring about this flourishing state of religion, it may be worth while to inquire, whether there be any peculiarity in that church to which these blessed results are owing. And in doing this, we wish not to disparage other denominations. We believe that God has owned many churches as well as ours. We have Christian friends in the Church of England whom we dearly love. We rejoice to know that Independents, and Baptists, and Wesleyans, and many others can produce seals of apostleship,* in multitudes of converted souls, as well as we. But we do think, if Church History is of any use, that we should search it to see which form of Christianity best fulfils the purposes of a Church of Christ: and we do think it no slight matter to depart from scriptural rules and usages, even in the minutiæ of church government and worship. And from all that we know of the New Testament, and the history of other churches, we feel truly thankful that we are members of the Scottish Church.

I. We are thankful for its doctrinal standards. They are clear and simple, and at every sentence they appeal to the written word of God. They are self-consistent. There is not a word in the confession which contradicts the

* 1 Cor. ix. 2.

Catechism, and not a word in either which contradicts the Scriptures. We are the more thankful for this after observing that conscientious members of other churches are embarrassed by real or apparent contradictions in their standards, which it requires an exercise of an ingenuity hurtful to the conscience, to reconcile with themselves or with the truth. The standards of the Church of Scotland contain the Reformation doctrines in their fulness. They are not peculiar to our Church. They were prepared by an assembly of the most gifted and godly divines in Britain, and are the result of years spent in deliberation, mutual conference, and prayer. Speaking of the Westminster Assembly, says their contemporary, Richard Baxter, " The divines there congregated were men of eminent learning and godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may the more freely speak that truth which I know, even in the face of malice and envy ; that as far as I am able to judge by the information of all history of that kind, and by any other evidences left us, the Christian world, since the days of the apostles had never a synod of more excellent divines (taking one thing with another) than this synod and the synod of Dort were."* And his verdict is confirmed by

* Baxter's Life and Times, folio, p. 73.

the enlightened and devoted Archbishop Usher. The Christian world has given its suffrage in favour of the Westminster Assembly, for no summary faith has been so widely taught as its Shorter Catechism. It is a favourite with almost all the Evangelical denominations. And is it not a matter of thankfulness to belong to a church which at once enjoys scriptural standards, and symbolizes with the other Churches of Christ.

II. We are thankful for the simple and spiritual worship which God has preserved in the Church of Scotland. There is no church which he has more thoroughly delivered from carnal ordinances and commandments of men. Those who worship the Father in spirit, find nothing here to trammel or encumber them. Those who cannot so worship, will find no substitute for devotion to delude them. We do not wish to introduce any thing into our worship which our Master did not warrant, and which his first disciples did not practise. The psalms, and hymns, and spiritual songs—the prayers not read from a human form, but prompted to the heart by the Spirit of supplication ; the reading and preaching of the Word, are our ordinary sanctuary service. "It is the Spirit that quickeneth," and where He *is not*, a form of prayer will not quicken ; and where he *is*, a form of prayer is not needed.

When our ministers are carnal unconverted men, our worship is sufficiently *formal ;* when they are men " full of faith and of the Holy Ghost," our worship is lively and life-giving. The Lord Jesus designed that none but men of prayer should be his ministers ; and his people should choose none but these for their pastors. Wherever we have faithful ministers we have New Testament worship. Our directory for worship contemplates nothing less, and admits of nothing more. We keep the feast as our Master appointed. We do not kneel in receiving the sacramental bread and wine, for Christ's disciples did not kneel ; and kneeling is not the attitude of those who celebrate a feast. We have no altar, for we believe that Christ was offered *once ;* and we do not find in Scripture the sacrament of the Supper called a sacrifice, nor the Lord's table an altar. Our worship may have little pomp. It does not attract the carnal eye nor the carnal ear ; but it is enough for us that it satisfies the regenerated soul ; and those who have worshipped in our churches during seasons of refreshing from on high, never felt that the service was meagre, or that forms of prayer would improve it.

III. We are thankful for the efficient government enjoyed by the Church of Scotland We have ministers—whose special office is to preach the word and dispense the sacraments.

There are no ranks nor degrees among our ministers. We have one King, even the Lord Jesus, and all of us are brethren. None exercise lordship over the other, Luke xxii. 25, 26. All are alike bishops, that is, overseers of their particular flocks. All are alike evangelists, or preachers of the gospel. All are alike presbyters or elders. This is what is meant by presbyterian parity. Then besides ministers or "elders who labour in the word and doctrine," (1 Tim. v. 17.) we have ruling elders, whose office is to aid the minister in the oversight and government of the church—visiting the people, instructing and exhorting—giving their counsel where it is asked or needed,—and watching and praying together for the spiritual prosperity of the flock. And lastly, we have deacons, who like their representatives in the apostolic age, make it their special business to care for the poor, and superintend those arrangements which promote the outward comfort of the congregation. Our government is not arbitrary; it is the government of love and good-will. It is the government of brethren consulting together for the peace and purity of the congregation of which we are all alike members, and for the honour of our heavenly King, of whom we are all alike subjects. And if any thing occurs where we wish advice, or where any one feels himself

aggrieved, there is the Presbytery or Synod, the council of associated ministers and elders to whom we can go. (Acts xv.) In this we are all like the first reformed churches, with a single exception; and here again we are thankful that in our ecclesiastical polity we should so nearly agree with all these Churches of Christ, the Churches of Holland, Switzerland, and Germany, the Huguenots of France, the primitive Waldenses, and our own apostolical Culdees.

IV. The Lord has blessed the Church of Scotland with a succession of holy and faithful ministers. Time would fail to tell them all. But there were its protomartyrs, PATRICK HAMILTON, more noble as Christ's faithful witness than as King James's kinsman; and GEORGE WISHART, the smoke of whose immolation wafted the gospel where his voice had failed to carry it. There was its great Reformer KNOX, with his excellent spirit, patriotic, most forgetful of himself and of his enemies, but most loyal to his God, by simplicity of faith, outwitting crafty men, and with the straightforward zeal of an honest, and therefore fearless heart, achieving results which are only possible to him that believeth. There were JOHN WELCH, who after many hours spent in prayer, would preach sermons to which few could listen without weeping:

ROBERT BRUCE, before whose searching eye, the most intricate and subtle natures felt themselves revealed; and beneath whose voice gnarled cedars bent like willows, for the Spirit of God spake by him; of whose prayers it is said, "each sentence was a bolt shot into heaven; as of his sermons, each sentence was a bolt shot from heaven into the heart:" HUGH BINNING, who laid his fine philosophy and precocious scholarship and classic taste all at the feet of Jesus, and was honoured to deliver those discourses, to which grey haired theologians listened, and protested there was "no speaking after him;" and which fastidious critics now read, and wonder how writings, so pure and elegant, could be produced in a rude country and in a pedantic age: ANDREW GRAY, whom the Lord made ready in such haste for himself, that ere he reached his twenty-second year, believers ripe for glory, saw that he was riper still; and whose enraptured anticipations of the heavenly communion, are to this day the solace of many an aged pilgrim and dying saint in Scotland: JAMES DURHAM, the humble evangelist, who rejoiced to decrease that his Master might increase, but withal the Spirit-taught counsellor, to whom far-travelled inquirers came, and blessed God for a guide so skilful and judicious: SAMUEL RUTHERFORD, who lived so much

on high, that you wonder how he had patience to amass such learning, and write so many books—perhaps, the completest instance of absorbing affection for the person of a living Saviour—the liveliest example of a life hid with Christ in God, which these latter ages have produced; WILLIAM GUTHRIE, whose benign and gentle spirit drew all men after him, till persecutors themselves felt the fascination, and Fenwick glebe was built over with the houses of people, who counted it happiness to be near him: so modest, that the only little book* he ever published was printed, because he could not help it; and yet of that little book, Dr. Owen said, "There is more divinity in it than in all my folios:" JOHN LIVINGSTONE, a man full of faith and of the Holy Ghost, of whose ministry we have this record; that in two parishes, 1500 souls were confirmed or converted under it: THOMAS BOSTON, whose peaceful walk with God is not yet forgotten in Ettrick Forest; and whose writings, originally designed for his own shepherds, are now prized in all the churches, and most prized by those Christians who have farthest grown in grace: and to name no more, JOHN MACLAURIN, whose Sermon "On glorying in the Cross," is of all printed Sermons, the one which God has honoured the most, and whose

* The Christian's Great Interest.

appropriate monument may still be found in the city of his sojourn—in prayer-meetings which he originated there a hundred years ago.

V. But above all, we are thankful for the many tokens of his love with which the Lord has blessed the Church of Scotland. He has repeatedly poured out His Spirit upon the assemblies of her ministers and elders, so that a zeal for personal and family amendment as well as for ecclesiastical and national reformation, was kindled. He has sent to that church frequent times of refreshing, so that once and again, the spectacle has been beheld of whole parishes awake to eternal realities, and entire congregations exclaimed, "What shall we do to be saved?" In the days when the doctrines of our church are most powerfully preached, and the ordinances of our church most faithfully enforced, the effect was such, that had it but continued, one region of the world should have enjoyed something of millennial holiness and blessedness long ago. Hear the testimony of one, who, with his own eyes beheld it. "At the king's return every parish had a minister, every village had a school, every family almost had a Bible; yea, in most of the country all the children of age could read the Scriptures, and were provided with Bibles, either by their parents or their

ministers. Every minister was a very full professor of the reformed religion, according to the larger Confession of Faith framed at Westminster, by the divines of both nations. None of them might be scandalous in their conversation, or negligent in their office, so long as a presbytery stood; and among them were many holy in conversation and eminent in gifts; the dispensation of the ministry being fallen from the noise of waters, and the sound of trumpets to the melody of harpers, which is, alas! the last mess in the banquet; nor did a minister satisfy himself except his ministry had the seal of divine approbation, as might witness him to be really sent from God. Indeed, in many places the Spirit seemed to be poured out with the word, both by the multitude of sincere converts, and also by the common work of reformation upon many who never came the length of a communion. There were no fewer than sixty aged people, men and women, who went to school, that even then they might be able to read the Scriptures with their own eyes. I have lived many years in a parish where I never heard an oath, and you might have rode many miles before you heard any. Also, you could not for a great part of the country have lodged in a family where the Lord was not worshipped by reading, singing, and public prayer. No body complained more of our

church government than our taverners, whose ordinary lamentation was, 'their trade was broke, people were become so sober.'"* And though days of outward trial have come upon her, the Lord has begun to bless our church again. If during these years we have seen much evil, we have also seen much good. The Lord has added to this church many such as shall be saved. He has made many of her members less worldly minded, and has put unwonted power into the ministrations of her faithful pastors. Evil men may be waxing worse and worse; but some happy spots are now clothed in a new beauty of holiness, and God's people are keeping nearer to himself, and praying more earnestly, "Thy kingdom come." They have sent after Israel, and have doubled their Missionaries to the Gentiles. These years of trial have been years of revival. The Lord hath done great things for us, and let us magnify his name.

* Kirkton's History of the Church of Scotland, 4to. pp. 64, 65.—"Oh the children of my people! Who shall restore your lost honour? Who shall revive the work of God in the midst of you? Ye *were* a people. Ye were *a nation of families*, and every head of a family as a king and a priest in his house, which was a house of God, and a gate of heaven. Your peasantry were as the sons of kings in their gravity and wisdom. They were men who could hold communion with the King of Heaven."—Rev. E. Irving.

And now, dear brethren, having told you what the church of your fathers is, and what God has done for it, we should like that you yourselves would draw the inference. We will not say that you have no reason to be ashamed of your church—as little would we say that you should be proud of it. But if you are patriotic Scotchmen, you should be thankful for the benefits which that church has conferred on your country; and if you be true-hearted Christians, you should be thankful for the grace which the Lord has bestowed upon that church. And whichever you be, you should express your sense of obligation in the most obvious and effectual way, by countenancing that church, joining her communion, and waiting on her ordinances.

This Address may be read by some who have not forsaken the house of God, though they have left the church of their fathers. If you have left us, because, after a prayerful examination of the word of God, you find that Presbyterian worship or government is unscriptural, or because, in none of our churches could you hear the truth as it is in Jesus, it would be wrong or needless to urge you to return—though even in that case we might invite you to re-consider. But perhaps local convenience or considerations of expediency, or accidental and temporary causes originated your with-

drawment. If so, it is so far well; for there is no conscientious scruple to bar your return, and perhaps, were you weighing the matter seriously, there might be reasons sufficient to bring you back. We wish no injury to any Christian body whose fellowship you may have joined. But we feel that we do *them* no wrong, when we address ourselves to *you*. For has not the Church of Scotland a first claim on you? Was it not your early benefactor? Has it not at least been the benefactor of thousands of your countrymen at home, and amongst the rest, of kindred of your own? And if justice were done to it, might it not be the benefactor of thousands of your countrymen here? But if you forsake its communion and its sanctuaries, do you not inflict on it a practical injury; and so far lessen its power to benefit your brethren? Is it not virtually, though unintentionally, saying, that you know of nothing in the past history or existing constitution of that church which should induce you to acknowledge it in your present place of sojourn? Were you not *safe* in the Church of Scotland? Were you and your children not secure of remaining doctrinally sound within its pale? Have you found a church with purer standards, or more reformed, or a ministry more evangelical? Have you found a church where greater provision is made for

the kind and Christian intercourse of pastor and people, or one which in its office-bearers secures to its members more affectionate council in perplexity, or more sympathy in seasons of affliction and sorrow? If you used to speak of the Church of Scotland as "the fairest of all the daughters of the reformation," was there no risk in deserting such a church in days so perilous? And would it not be worth while adhering to such a church, for the sake of our common Christianity, even at some personal inconvenience, and with some occasional self-denial?

This Address may fall into the hands of Scotchmen who have ceased to frequent the assemblies of God's people altogether. Was it not once better with you than now? In forsaking God, do you not find that he has forsaken you? In forsaking his people, have you not forsaken your own mercies? In inviting you to join our company, we feel none of that delicacy which we can scarcely help feeling in addressing countrymen of other communions. We feel all the satisfaction of issuing an invitation, with which if you comply, you will be the first to thank us, and for issuing which nobody of our fellow-christians can blame us. We feel a special anxiety on your account; for your fellow-countrymen in other communions may be following Christ,

though they follow not with us. But whilst you habitually forsake the place which He chiefly loves, it is too evident that you are still strangers to himself. And as the short time allotted you for becoming acquainted with him is dwindling rapidly away, each new Sabbath that you spend in idleness or dissipation, is full of jeopardy, for it may be your last; just as the first sermon you hear is full of moment, for in it you may find your salvation. If yours be the dreary home which knows no Sabbath, and consequently a home from which joy has withered away; the day that restores you and yours to the house of God in company, may be the most eventful in your history. From that time forward God may begin to bless you. The benign influence of a hallowed rest will diffuse itself along the week, will sweeten the atmosphere of your home, and tell its tale of blessing in domestic harmony and growing indoor comfort. It will send you with elastic step, and a clear calm head, with a peaceful conscience and unruffled temper, to your Monday morning's employ. It will keep a sharp thorn out of your dying pillow; and if it lead you to the tomb of a risen Saviour, will more than reconcile you to your own.

This Address may fall into the hands of one who once wore a blue bonnet himself, and travelled a Sabbath-day's journey of two or

three miles to the house of God, and did not deem the journey long. It may fall into the hands of one, whose parents passed into the skies from a country manse, or farm-steading, or cottage by a burn side in Scotland; and who now sleep beneath the shadow of that "pleasant tabernacle," which never missed their living presence. It may be read by one, from whose orphan eyes the first tears were dried by the man of God, who prayed the last prayer in which his dying father joined. It may be read by one, who in days now distant was spectator of a communion Sabbath in his native land: and who, as he listened to the exhortations of a pastor, whose soul rode aloft on fiery wheels like the chariot of Amminadib, who as he saw the solemn company around the table pass along the tokens of a dying Saviour's love, or arise to "go in peace," when the service ended,—felt for the first time, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord?"—and who may never have felt the same feeling since. This Address may be read by some who have never been so happy since, and who have never prospered since they forgot the Sabbaths and the sanctuaries of their father-land. It may be read by others, who have prospered greatly in the world, and who, under God, owe that prosperity to the better education

which they received in the parish schools of Scotland, to the lessons of industry, and frugality, and self-denial, which they learned from its wise and godly parentage; and, perhaps, to the fear of God and hatred of evil, which they were taught in its churches and Sabbath schools; and possibly, because there they were led to choose first the kingdom of heaven and its righteousness, and have found the other things since added. Be the reader who he may, if he was born beyond the Tweed, or baptized in the Church of Scotland, and has any reason for saying, "Peace be within thee," he is himself invited to come in. Amongst us you will at least find the primitive worship of your ancestral church. You will sing the Scottish psalms to the tunes which the Scottish martyrs sang. You will hear the reformation doctrines as Knox and Melville taught them, and as you yourselves may have read them in Boston, in Willison, and the Erskines. And if you come in the spirit of prayer, you may find our church a Bethel; you may be enabled to pour out your hearts before God, and whilst you are yet speaking, He may answer; and matters which, at present, are too hard for you, may be made plain when you go into the sanctuary; and as there are amongst us some of the Saviour's disciples, who desire above all things

His presence in these ordinances, and as He is wont to go where these are gathered, who can tell but that in His visits to them, He may reveal himself to you, and then your hearts will rejoice with a joy which no man taketh from you.

In common with the other members of the London Presbytery, having much at heart the welfare of our brethren scattered through this labyrinthine city; we have resolved to send forth this circular to our countrymen in the neighbourhood, apprising them of the existence of a Presbyterian Church in Regent Square, and inviting them to share in its Sabbath and week-day services. We hope soon to announce the existence of a daily school, conducted on the Scottish sessional system. And in that event you will be enabled to secure for your children here, the same intellectual, moral, and religious training, which at the distance of many years, and some hundred miles, you enjoyed yourselves. Is it too much to hope—it is surely not too much to desire—that our national church may, like Israel's ark, be a blessing wheresoever it goes? Is there nothing in presbyterianism, rightly exemplified, from which other churches might learn a lesson, useful to themselves and to the cause of Christ? Is there nothing in our educational processes, the Bible lessons and catechetic

training, from which, were a living specimen before their eyes, the intelligent patrons and conductors of metropolitan schools might gather hints, which, in time, would improve their own? Were it not a blessed thing to see London keeping Sabbath, as Edinburgh, and Glasgow, and Dundee kept it fifty years ago? Broken, scattered, and disunited, we have hitherto accomplished little good. Knit together, heart and soul, we might accomplish much. In the congregation where God in his providence has planted us, He has awakened much desire for the spiritual welfare of our Scottish countrymen; and as He has given us one heart and one mind regarding this matter, so we believe he designs to answer the prayer in this behalf, "Come with us, and we will do you good." Or rather, we should say, "Come with us, and we will do one another good," for so bountiful is the God of grace, that when many go to seek one blessing, the more applicants there are, the larger is the share of each.

National Scotch Church, Regent Square,
February 10th, 1842.

FAREWELL TO EGYPT.

It has been remarked with truth, that a recent ruin is never romantic. The fresh marks of the pick-axe and crow-bar speak of violence in a language too distinct to be pleasing; and it is not till time has passed his softening hand over the rough work of the spoiler, that you can look at it with an interest which includes no pain. Fresh-fallen plaster and shattered doors and timbers still smoking are not poetical; and it is not till the grey lichen has weathered over the chipped and fractured stones, and the wallflower is clinging high on the tower, and the cold arum and adder's tongue are growing in the sunless recesses, that the ruined convent or castle grows picturesque—so picturesque in the disguise of mysterious time, that you tread with pensive step and swelling heart on ruins which when recent would only have been counted rubbish. We fear, that the tale we

are about to tell labours under this disadvantage. It is recent; for the catastrophe occurred last month. And it is too true; for in little more than a day's journey the reader may see for himself all its sad details of desolate sanctuaries and forsaken homes and weeping families. But it is co-temporary history. It is a tale of the times, and the russet light of antiquity is not fading over it. And, therefore, some who garnish the sepulchres of the Covenanters and build the tombs of the Puritans may grudge a stone to this modern cairn. But when we reflect a little longer and remember that it is not so much a tale of ruin as of restoration—when we consider that this disruption of the northern Establishment is the resuscitation of the National Church, the revival of the Kirk in the energy of its first reformation, in the purity of its second reformation, and in the catholicity of this, its third, reformation, we almost forget the privations with which it has been purchased, and rejoice that it is such a modern story. There are readers who value truth sc much as to hail a living testimony; and who can understand how the same faith which carried Abraham out of Ur, and Moses out of Egypt, may still enable men, at the call of God, to "go out" from endeared associations and friendships, even when they know not whither, and "refuse" distinctions and enjoy-

ments which sense most values. To such readers we inscribe these lines.

It was in last November, that the capital of Scotland witnessed such a gathering of its clergy as had not met since the time two hundred years ago when the National Covenant was framed. Every one felt that it was a solemn emergency which brought together, in the dead season of the year from distant glens and storm-girdled islands, such a company of Scotland's most devoted ministers. It *was* a solemn emergency. They met to consider whether they could conscientiously remain the ministers of the Scotch Establishment any longer; and all felt, that in the decision to which they came, not so much the comfort of many hundred households as the welfare of the national Christianity was involved. It may be right to mention in a few short sentences what had brought it to this conjuncture.

The Church of Scotland *was* founded on the principle, that not only is the Bible the only rule of faith, but the only statute-book by which the Lord Jesus would have his Church on earth be governed. It assumed that Christ himself has given certain office-bearers for the administration of his Church, and that he has given to these office-bearers their Directory, their only Book of Canons in the written Word. And it farther assumed, that in the administration of

the Church, civil rulers and secular magistrates ought not to interfere with the servants of Christ, but should leave it to them to rule Christ's house—his Church on earth, according to Christ's own laws. And it still farther assumed that in the event of the Church entering into any connexion with the State—accepting an endowment for instance—the Church was not at liberty to surrender any spiritual privileges as the price of protection or pecuniary support. This was the theory. And at the Revolution, this theory became the statute-law of Scotland; and at the Union, it was stipulated that this should abide the statute-law of Scotland for ever.

Well, nine years ago, the General Assembly, whose counsels, in consequence of the wide revival of Evangelical religion, had become more Scriptural, *restored* to the communicants in the different parishes of Scotland a privilege which they enjoyed up to the Union, and for some time afterward, the right of being consulted in the appointment of their ministers. In the event of a majority declaring that the individual offered to their acceptance was one by whose ministrations they could not profit, the Assembly ordained that the *vetoed* candidate should not be inducted, but that the patron of the parish should be requested to give

the people the offer of another minister.* In the progress of certain civil suits which arose out of this ecclesiastical law, it was not only declared by the secular courts, that the General Assembly did not possess the statutory power to confer this privilege on the people of her communion, but the civil courts went on to claim powers over the Church courts, at which many stood aghast. For instance, the Court of Session drew a line round certain districts of country, and said to the ministers of the Establishment, "We prohibit you from preaching here under pain of imprisonment." It took its stand at the door of the Church Courts and prohibited certain members from taking their places in Presbyteries and Synods. It imposed a crushing fine on a Presbytery for refusing to ordain a man to the ministry of a parish where, out of 3,000 inhabitants, all, save two, deprecated his admission. And, not content with inflicting pains and penalties on Presbyteries, it had at last descended to the discipline of separate congregations, and tampered with the sacredness of the communion-table. The Church began to see too plainly that not a vestige of separate jurisdiction was left to her, and

* The Crown-lawyers of the day assured the General Assembly that the passing of such a law was within their competency. In this opinion five of the thirteen Scottish judges afterwards concurred.

that in endeavouring to restore the liberties of her people she had lost her own.

It was in consequence of the intolerable pressure of these encroachments, and the sanction given to them in the Court of highest appeal, that the Convocation of Ministers assembled last November. They met in a place of worship from which the public was excluded, that no one might be restrained from speaking freely among his brethren by the restraint of a stranger-audience, and that no measure might be precipitated by the urgency of popular impulse. Every step was taken with caution, deliberation, and much prayer; and it was very affecting in the solemnity of devotion, and in the freedom of these brotherly communings, to find the same truths which had evaporated into thin abstractions in the language of controversy, returning in living realities; and to see that it was neither Church-power nor popular rights so much as the prerogatives of a much-loved Saviour, for which they had been contending. Successive days of consultation ended in a last appeal to the legislature of the country. It was represented that the recent encroachments of the civil courts within the spiritual province were inconsistent with the liberty wherewith Christ had made his people and their pastors free. It was alleged that by subverting ecclesiastical discipline they would eventually de-

stroy the Established Church. It was urged that international faith demanded a remedy; for all these infringements on the Church's liberty were contrary to the stipulations of the Union Treaty. And, in conclusion, it was intimated, that should this final appeal be met by a refusal—rather than consent to disregard the voice of a Christian congregation imploring protection for themselves and their children against the intrusion of an obnoxious presentee —rather than purchase the benefits of an endowment by the omission of any Christian duty, the surrender of any spiritual privilege, they would sacrifice their earthly all, and seek for themselves and their people on the broad ground of British toleration that liberty which they could not find within the pale of the Established Church.

This document, with the signatures of more than 400 ministers, was laid before Parliament last spring. Everything that patriotism and principle could do was done to obtain a candid consideration for the Church's claim of right. But though the constitutional grounds on which that claim was founded were never touched, in the emphatic language of a Minister of State, it was thought necessary to put an "extinguisher" for ever on such pretensions; and consequently, although the Constitution of the kingdom demanded it, and the majority of

Scotch Members supported it, that claim was by a vote of Parliament rejected.

As soon as the final decision of the Legislature was known, it was the hope of many that the General Assembly at its first Meeting would tender a formal resignation of its rights and privileges as an Established Church into the hands of Government. To prevent this no pains were spared. Under various pretexts presbyteries were interdicted from meeting to elect Commissioners, or their representatives when chosen were discharged under civil pains and penalties from claiming their seat in the Supreme Judicatory. Whilst, intimidated by the prospect of worldly loss, a few who had once espoused the non-Erastian cause turned back in the day of battle. It, therefore, became requisite to adopt another course, and sever all connexion with a Church which, in such circumstances, would not sever its connexion with the State.

Edinburgh is one of those cities which seem designed as the arena of mighty incidents. Commanding that wide prospect of fertile fields, and of the far-stretching ocean, which is itself enlarging to the soul; overhung by tall piles of ancient masonry, and hoary battlements, which only speak of other years; looking up to everlasting mountains which carry the thoughts aloft or far on into the future; and

with the solemn shadows of the ancient capital diffusing a sedateness over the elegance of the modern town, Edinburgh is essentially an historic city—a city familiar with great events, and a proper place for their transaction. On the morning of the 18th May it had the look as if such an event were coming. People were early astir. When the hours of business came, men either forbore their wonted occupations, or plied them in a way which showed they had as lief forbear. Holyrood was one point of attraction, for the yearly gleam of royalty was flickering about its old grim turrets and through its gaunt open gateway. The scarlet yeomen with their glancing halberts, and the horsemen curvetting in the court of the resounding "Sanctuary," announced that the representative of majesty was within; and a stream of very various equipages was conveying down the Canongate professors from the college, and red-gowned magistrates from the council-chamber, lawyers from the Parliament-house, and lairds from all the Lothians, besides a long pedestrian procession of doctors, and ministers, and burgh-elders, all resorting to the palace to pay their homage to His Grace the Queen's Commissioner. From Holyrood they marched to the High Church. This venerable fabric seemed also to renew the days of old. Beneath that canopy where James, of pedantic memory, used

to sit, and sometimes dispute with John Durie and Patrick Simpson, sate the representative of royalty, and, all around, the gallery was garnished with the parti-coloured pomp of civic functionaries, whilst the area was filled with that grave and learned auditory which no other occasion could supply. The discourse,* "Let every man be fully persuaded in his own mind," was a production which, for wise and weighty casuistry, for keen analysis of motive, and fine discrimination of truth, and for felicity of historic illustration, would have been a treat to such a congregation at a less eventful season. With the solemn consciousness that in the "full persuasion" of their own minds they had decided in another hour to take a step in which character and worldly comfort and ministerial usefulness were all involved, each sentence came with a sanction which such sermons seldom carry. When the service was closing, the audience began to disperse with a precipitation which contrasted strangely with the fixed earnestness of their previous attention; for the place appointed for the meeting of assembly lay at some distance, and the members were anxious to secure their seats, and on-lookers were anxious to get near the spot.

In the Assembly-hall many of the gallery-

* Preached by the late Moderator, the Rev. Dr. Welsh. It has since been published.

spectators had sate nine weary hours, when at last the rapid entrance of members by either door announced that the service in St. Giles's was over, and languid countenances were again lighted up with expectation. It did not look like the opening of a General Assembly. There was not the usual vivacity of recognition, and that bustling to and fro and ferment of joyous voices which, on such occasions, keep the floor all astir and the audience all alive. Either side was serious. The one party had that awe upon their spirits which men feel when doing a great work. Of the other party, some had that cloud upon their consciences which men feel when they are doing a wrong work—when they see others doing what but for want of faith themselves should have been doing; and others more honest, consistent Erastians of the old school,—had something of a funereal feeling, sadness in parting with opponents whom they respected, and a foreboding impression that when these were gone away, it would scarcely be worth while remaining.

At last the jingle of horse-gear, and the measured prance on the pavement, with the full near swell of the trumpet, seemed to say in the words of the national melody, "Now's the day, and now's the hour." The martial music ceased, and the Assembly rose, for Her Majesty's Commissioner had entered. The Moderator

engaged in prayer, and as soon as that prayer was ended, and the members had resumed their seats, amidst the breathless silence which prevailed he went on to say, "According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges,—proceedings which have been sanctioned by Her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our Constitution, so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion, are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read." He then read the protest, and having laid it on the table, bowed towards the throne, and withdrew. Man by man, and row by row, all to the left of the chair, arose and followed. An irrepressible shout of gratulation from the multitude in the street announced that the vanguard was fairly "without the camp;" and orderly and slowly retiring, in a few short minutes all were gone. Looking at the long ranges of vacant forms

from which the pride of Scottish genius, and the flower of Scottish piety had disappeared, there were few spectators who did not feel "The glory is departed."

It was a striking sight to see the dark line for half a mile together, moving down the steep declivity which leads to the valley of Leith-Water. In the distance stood, bright in its polished freshness, the new Assembly Hall, on which they had turned their backs for ever. On either side was the crowd of lookers-on—thronging windows and balconiés, and outside stairs; some cheering, and others lifting their hats in silent reverence, some weeping, many wondering, and a few endeavouring to smile. And in the middle of the street, held on the long procession, which included Welsh and Chalmers. Gordon, and Buchanan, Keith, and Macfarlan, Alexander Stewart, and John Macdonald. Cunningham, and Candlish, everything of which a Scotchman thinks when he thinks of the Church of Scotland.

Humble in its original destination, and prepared in haste, but of vast dimensions, and crowded with an eager auditory, their new place of meeting was emblematic of that new dispensation in the history of the Church of Scotland which had now begun. The emblems of Royal patronage were absent. There was neither canopy nor throne. No civic pomp

was seen. Magistrates had laid aside their robes of office, and none of Scotland's nobles had come. But the heart of Scotland was there, and it was soon borne in on every mind that a greater than Solomon was there. None who heard them can ever forget the fullness and world-forgetting rapture, the inspiration of the opening prayers; and when that mighty multitude stood up to sing,* it seemed as if the swell of vehement melody would lift the roof from off the walls. And when at last the adjournment for the day took place, and in the brightness of a lovely evening the different groups went home, all felt as if returning from a pentecostal meeting. A common salutation was, "We have seen strange things to-day." Some, contrasting the harmony and happiness of the Free-Assembly with the strife and debate of other days, could not help exclaiming, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Many remembered the text of Dr. Chalmers' sermon six months before in opening the Convocation, "Unto the upright light shall arise in the darkness." And at the family worship of those memorable evenings such psalms as the 124th and 126th were often sung, and were felt to be "new songs."

* Psalm xliii. 3—5.—O send thy light forth and thy truth, &c.

It would be pleasant to dwell upon many of the features of the Free-Church Assemblies; especially on those deputations and messages of sympathy and congratulation which they received from so many Churches, and on those tributes of approbation and encouragement which coming in from so many quarters made them recognise the good hand of the Lord upon them. But we have only room to state, that Tuesday, the 23d of May, was, after special devotional exercises, employed in subscribing the "ACT OF SEPARATION AND DEED OF DEMISSION, by which 470 Ministers did "SEPARATE FROM AND ABANDON THE PRESENT SUBSISTING ECCLESIASTICAL ESTABLISHMENT IN SCOTLAND, AND RENOUNCE ALL RIGHTS OR EMOLUMENTS PERTAINING TO THEM BY VIRTUE THEREOF."

Though subscribed with the utmost calmness and alacrity, it would not be easy to estimate the sacrifice which that Deed of Demission implied. It is something to renounce the dignity of an established Church, and the comforts of an endowed one. These Ministers did both, and some will best understand the sacrifice when told, that the gift thus laid on the altar is a revenue of more than A HUNDRED THOUSAND POUNDS A-YEAR. But this is a very gross and vulgar way of stating it. For who will estimate in pounds and pence the

home-ties which have since been broken? Who will put a price upon those hallowed recollections which cluster round every manse and church—all the more tender and manifold in proportion as a man of God was the presiding spirit there—round the manse where infancy was cradled and childhood made merry, and opening youth first learned to tread with thoughtful and meditative step—the country manse on whose roof-tree rested the blessing of many a passer-by, and from whose quiet chambers ascended, heard by God alone, the prayer of the pious wayfarer turned aside to tarry for a night, and through whose study-windows streamed at winter's early morn the radiance of his lamp who, like his Master, had risen up a great while before the dawn, to meditate and pray? What money will buy back the joy of those sanctuaries, whose Sabbath-memories are now strangely mingled with the thought of their new occupants—the sanctuary, where, one by one, the Elkanahs and Hannahs of the village presented each loan from the Lord and dedicated the infant Samuel to him who answers prayer—the parish church where family by family sat the rural population, the happy matron at the head, and the toil-worn hardy father at the foot of their allotted pew, and the olive plants between—the church at whose window waved, ampler each opening spring,

the branches whose pleasant shadow spake of better trees and that higher house of God where these be planted, and round whose walls are sprinkled the grassy mounds where the fathers sleep, but where many of the children now must not sleep—the church which has the consecration which the Angel of the covenant alone can give—traditions of worthies who preached and wrestled there—recollections of Peniel meetings, new-year sermons, and communion seasons when God was in the place—birth-place associations of men who believe that it was there that they were born again? Many a noble manly heart was like to burst that recent Sabbath, when minister and people took their last look of the beautiful house where they and their fathers had worshipped, and gathering up their psalm-books and Bibles which had lain on the book-board so long, they left the vacant pulpit, and the empty pews, "a place in which to bury strangers."

But with all its griefs and privations—though in some parishes arbitrary land-owners have refused the humblest hut to the "outed" ministers, and have prohibited their tenantry from affording them an asylum; and though many congregations have no other prospect than that of worshipping, like their covenanting ancestors, in the open air—still the sacrifice has been amply repaid in blessings of a nobler kind.

1. It is a solemn testimony for truth. It is something to have impressed on the minds of men more deeply the truths, that *God alone is Lord of the conscience*, and *Christ alone Head of the Church; and that the relation between a pastor of a Christian Congregation is something too sacred to be formed without the consent of either party.*

2. It may remind the world that there is yet "faith in the earth." It is long since *by faith* Abram left Ur, since Moses forsook Egypt. It is long since the eleventh chapter to the Hebrews was written. It is even long since "by faith" the Puritans esteemed the reproach of Christ greater riches than the treasures in Egypt," and since the Covenanters "endured, as seeing him who is invisible." So incredulous had the world become, so ignorant of the existence of any heaven-sustained principle like faith, that up to the last morning, worldly men were betting that not fifty would secede; and, doubtless, judging by themselves, even ministers of the Gospel assured the world, that their solemn protestations notwithstanding, not a hundred would fulfil their pledge. It is well that worldly men and ministers should learn that a class of men exists whose "Yea," is "Yea."

3. It has secured great advantages for the evangelization of Scotland. The Free Church

has the best of the Ministers, and the mass of the people. It has also the goodwill of the other Evangelical communions, and in co-operation with them, the field of Scotland is now before it. Clerical etiquette, and ecclesiastical trammels, and civil interdicts, will not now restrain its Ministers. Broad Scotland is their parish, and the last verses of Matthew's Gospel their commission; and we trust that many people who have long sat in darkness will now see a great light.

4. It has elicited to a wonderful extent the sympathy and fraternal regard of Christian men, and Christian Churches. The kindness and affectionate fellow-feeling of the people of God at home and abroad, have been abundantly exhibited; and the Free Church Ministers and people have rejoiced because of the consolation. One expression of this kindness has been of a peculiarly seasonable and affecting nature. Many Dissenting congregations in Scotland, Independents, Seceding, Wesleyan, have lent their respective places of worship, and even changed their customary time of meeting for the accommodation of their Free Church friends.

5. It has opened a great deep of liberality among the Christian people of Scotland. The Free Church is emphatically the Church of the Christian People. Comparatively few

of the noble and wealthy adhere to it; and the exertions which its members have made are scarcely surpassed by the self-surrender of its Ministers. One eminent legal practitioner has devoted a fifth of his income for life to the cause. We lately heard of a pious man in humble life, who, by his own hard labour, had amassed a considerable sum, and presented nearly the whole of it, 500*l*., to the Free Church Funds. There was a poor woman in a parish where most of the land belonged to a hostile proprietor; and in his zeal to prevent the adherents of the Free Church from rearing a place of worship, this proprietor endeavoured to buy up all the smaller properties. This poor woman's only support was derived from a small parcel of ground, little worth, but for which the rich man in his eagerness offered an enormous price. The poor woman withstood the temptation, though such a fortune had never been within her reach before. She said, "From my Maker I got it, and to my Maker I give it back." And on the spot of ground thus given, a Free Church will now be built. And just as many Ministers are content to lodge in mean abodes, and even to send their families to distant places, that they may not be compelled to quit the scene of their wonted labours; so many of their people in their turn have made corresponding sacrifices, have abridged their

comforts, changed their dwellings, and sold their possessions, that they may aid in this blessed work. Never did the people of Scotland offer to any cause so willingly.

So abundant have the people's contributions been, that some may imagine no foreign aid is needed. It will be enough in a single sentence to say, that nothing can be more remote from the fact, than such a supposition. To build five or six hundred churches in the humblest style requires a large *immediate* outlay. Scotland is a country comparatively poor; "not many rich, not many noble," are yet numbered among the adherents of the protesting Church. The people have done enough to show their ardent zeal, and enough to give them a claim on the sympathy and energetic support of Christian men elsewhere. But in the emphatic words of a communication last week received from Edinburgh, "unless they are most liberally, *munificently*, and *promptly* assisted, the cause will deeply suffer, and many of our Ministers and people will be exposed to the most cruel hardship."

June 26, 1843.

THE

CHURCH IN THE HOUSE.

In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer, "Yes," he enters. Reader, this little messenger knocks at your door with the Greenland salutation. Is God in this House? Were you like Abraham, entertaining an angel unawares, what would be the report he would take back to heaven? Would he find you commanding your children and your household, and teaching them the way of the Lord? Would he find an altar in your dwelling? Do you worship God with your children? Is there *a Church in your house?*

If not, then God is not in your house. A prayerless family is a godless family. It is a family on which Jehovah frowns. He will pour out his fury upon it some day. "O Lord, pour out thy fury upon the heathen that know

thee not, and upon the families that call not on thy name."* A prayerless family and a heathen family are here accounted the same.

I cannot mention all the reasons in favour of family worship; but if you ponder them, the four following should suffice :—

1. The godly householders mentioned in Scripture practised it. Would you desire to be like Abraham, the friend of God? Wherever he pitched his tent, he builded an altar, and called on the name of the Lord;† and Jehovah declared concerning him, "I know Abraham, that he will command his children and his household after him, and they will keep the way of the Lord."‡ Would you like to resemble Job, "the perfect and upright man, one that feared God and eschewed evil?" He used to bring his children together, and rose early in the morning, and offered a sacrifice of as many victims as he had sons and daughters, teaching us how express and special our intercession for our families should be, and this he did "continually."§ Would you resemble David, the man after God's own heart? At the close of a busy day, we find him going "home to bless his household."‖ Do you envy Cornelius, whose prayers were heard, and to whom the Lord sent a special messenger to teach him the

* Jer. x. 25. † Gen. xii. 7, 8; xiii. 4, 8.
‡ Gen. xviii. 19. § Job i. 5, 8. ‖ 1 Chron. xvi. 43.

way of salvation? He was "a devout man, one who feared God *with all his house*, and prayed to God always;" and who was so anxious for the salvation of his family, that he got together his kinsmen and near friends, that they might be ready to hear the apostle when he arrived, and share with himself the benefit.* Do you admire Aquila and Priscilla, Paul's "helpers in Christ Jesus," and who were so skilful in the Scriptures, that they were able to teach a young minister the way of God more perfectly? You will find that one reason for their familiarity with Scripture was, that they had "a Church in their house."† In the Bible you find instances of family devotion in all ranks of life, from the king to the artisan, from David's palace to the tent of Aquila; to teach you that whatever be your situation in life, you should still have a Church in your house. I have sometimes seen family worship in great houses: but I have felt that God was quite as near when I knelt with a praying family on the earthen floor of their cottage. I have known of family worship among the reapers in a barn. It used to be common in the fishing-boats upon the friths and lakes of Scotland. I have heard of its being observed in the depths of a coal-pit. I scarcely know the situation in life in which a willing family might not contrive to pray

* Acts x. 2, 24, 31, 23. † Acts xviii. 26: Rom. xvi. 5.

together. If you live in a scoffing ungodly neighbourhood, so much the better. Abraham built his altar whilst heathen Canaanites looked on. He lifted up a testimony for God, and God honoured him—so that Abimelech, his neighbour, was constrained to say, "God is with thee in all that thou doest."*

2. Wherever religion revives, family worship abounds. When the Spirit is poured out upon the house of David, "the land shall mourn, "every *family* apart."† I can remember no instance of a great revival, of which this was not an attendant sign. Listen to the account which Mr. Baxter gives of Kidderminster during his ministry. "On the Lord's-day there was no disorder to be seen in the streets, but you might hear a hundred families singing psalms and repeating sermons, as you passed through the streets. When I came thither first, there was about one family in a street that worshipped God and called on his name, and when I came away, there were some streets, where there was not above one family in the side of a street that did not so; and that did not by professing serious godliness gives us some hopes of their sincerity: and those families which were the worst, being inns and ale-houses, usually some persons in each did seem to be religious. Some of the poor men did compe-

* Gen. xxi. 22. † Zech. x. 12.

tently understand the body of divinity, and were able to judge in difficult controversies. Some of them were so able in prayer, that very few ministers did match them in order, and fulness, and apt expressions, and holy oratory with fervency. Abundance of them were able to pray very laudably with their families or with others. The temper of their minds and the innocency of their lives was much more laudable than their parts." When the Spirit is poured upon us, our cities will all present a similar aspect.

3. It would make your home much happier if you had a Church in your house. It has been said with much truth, "Family prayer is the oil which removes friction, and causes all the complicated wheels of the family to move smoothly and noiselessly." It is one way, and the very best, for bringing all the members of a family together, and for promoting that harmony of feeling so essential to domestic enjoyment. Some families are held together by hardly any bond, except that they lodge under the same roof, and assemble round the same board. But when they meet, it is not to fulfil one another's joy. They are selfish and sullen; cross words, peevish answers, and angry recriminations make up all their intercourse. The customary meal is despatched in a gloomy silence, or embittered by fretful words. I have

known families so little at home with one another, that it was quite a relief when any casual visiter dropped in to break the irksomeness of their own society. I have seen brothers and sisters so ill-assorted in the families in which God had planted them together, that they had no subject of common interest, and no mutual love nor confidence. They could converse and be happy with strangers, but not with one another. And I have seen this in families where there was a form of family worship,—a pretence, a semblance of prayer—but never where there was the reality. If yours be such a family, before peace and affection visit it, you must say, "Come and let us seek the Lord." If you would see the dawn of blander days on that clouded and lowering circle, you must cry, "Lord, lift thou up the light of thy countenance upon us, and so we shall be glad." If you could only persuade them to take into their hands the volume that speaks good will to man, and as they sit together to read by turns its messages of kindness; and then as they bowed before the mercy-seat, if in their common name, you said, *Our Father*, and confessed their common sins, returned thanks for any mercies which the day had brought, and asked such blessings as all need, this process could not be long persisted in, till you would see its softening and har-

monizing influence. The dew of Hermon would begin to come down, and you would exclaim as you saw the difference, "Behold how good and how pleasant it is for brethren to dwell together in unity."*

But perhaps your family dwells in unity—but it is not a holy unity. It is not sanctified by the Word of God and by prayer. You are happy in one another. You are never at a loss for the materials of a cheerful intercourse. But amidst all the sprightliness, and cordiality, and kind feeling which encompass your fireside, one ingredient of gladness is wanting. God is forgotten. In the morning, you meet and give one another a joyous greeting and the morning meal despatched rush away to the day's engagements without a word of acknowledgment to that God whose sleepless eye guarded your midnight pillow—without one word of prayer to bespeak his upholding and guidance in this day's untrodden path. And when the evening hour of intercourse is over, and you have discussed the pleasant and prosperous incidents of the day, you hie away, *cheerful* but *unthankful*, to a prayerless slumber, perhaps to awake in death's dark valley, and find that the Lord is not with you. Your family is united—but it is a short-lived union. Your family-love—God is not in it, and there-

* Psalm cxxxiii.

fore heaven does not follow after it. How it would give tone and intensity to the affection of your smiling circle, if you could be brought to love one another *in the Lord!* With what new eyes you would learn to look upon yourselves, if you came to regard one another as brethren for eternity! And how it would heighten bliss, and take the sharpness out of sorrow, if "For ever with the Lord," were the thought which joy and grief most readily suggested! Were it manifest of all the members of a family that God is their Father, Christ their elder Brother, and the Holy Spirit their Comforter, such a family would possess a joy which the removal of no member could take away. That joy has often come into households through the channel of domestic devotion. For,

4. Family worship is an ordinance which God has often blessed to the saving of souls. In houses where it is conducted with life and feeling, it has often proved a converting ordinance. A few years ago, an English gentleman visited America, and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterwards, he returned to the same house, a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that when he was

present at their family worship, on the first evening of his former visit, and when after the chapter was read, they all knelt down to pray —the recollection of such scenes in his father's house long years ago, rushed in on his memory, so that he did not hear a single word. But the occurrence made him *think*, and his thoughtfulness ended in his leaving the howling wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ. In his *Fireside*, Mr. Abbot tells us of a gay young lady who paid a visit of a week in the family of a minister, an eminently holy man. His fervent intercessions for his children and the other inmates of his dwelling, went to this thoughtless heart: they were the Spirit's arrow, and upon that family altar, his visiter was enabled to present herself a living sacrifice to God. It is with the Church in the house as with the church in the village. The wayfarer may get a word in passing, which he never can forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that will save his soul. Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster. With the characteristic hospitality of his nation, the schoolmaster made them welcome. It was his hour for evening worship; and when the strangers were seated,

he began by reading slowly and solemnly, the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "Children of wrath," Walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the God of this world we have come to your house." He was on the way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the Word of God for himself. His request was complied with, and next morning, with the new treasure, the party, who had now no errand to the fair, returned to their own home. Perhaps, by this time, the pious schoolmaster has met his guest within the gates of the city, outside of which are thieves, and whatsoever maketh a lie. But I cannot enumerate all the conversions which have occurred at the Church in the House. Many servants have been awakened there. Children have often heard there truths, which, when the Spirit brought them to remembrance in after days—perhaps,

in days of profligacy, and when far from their father's house—have sent home the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings—the little fireside sanctuaries—" that the Lord shall count, when he writeth up the people, This man was born there." In your house, there have been, perhaps, several immortal spirits born into the world. Have there been any born again?

Prayerless parents! Your irreligion may prove your children's damnation. They might have been within the fold of the Saviour by this time, had not you hindered them when entering in. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no Church in your house to give a heavenly direction to that thoughtfulness, and it soon died away. That evening when they came home from the Sabbath School so serious, if you had been a pious father or mother, you would have taken your boy aside, and spoken tenderly to him, and asked what his teacher had been telling him; and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no Church in their father's house. Their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom was just springing in their souls, and

by this time might have been a rich harvest of salvation; but in the atmosphere of your un godly house, the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visiters, your prayerless evening, ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God; but no enmity so deep as theirs who were almost reconciled and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and ungodly as yourself. If God should change yourself, they may soon be too hard for your own tears and entreaties. If you die as you are, their evil works will follow you to the world of woe, and pour new ingredients into your own cup of wrath. O! think of these things. A prayerless house is not only a cheerless one, but it is a guilty one; for where God is not, there Satan is.

But I know not why I should multiply words to prove a duty which nature teaches. The poor Pagan with his household gods and family altar will rise in the judgment against some of this generation and will condemn them. Instead, therefore, of saying more on the obligation and advantages of this most reasonable service, I shall endeavour to give some plain

directions to those into whose hearts the Lord has put the desire to begin it.

1. Can you sing? or is there any one in the house who can? You will find it enliven the service wonderfully if you can make "a joyful noise unto the Lord." The psalm or hymn is a part of the service which the youngest enjoy, and in which they will gladly take a share.

2. There is the reading of the Word of God. You may go straight through, or you may select a course of subjects. For instance, you might read the parables as one series, and the miracles of Christ as another. You might select the biographical portions, and read the lives of Adam, Noah, Abraham, Peter, Paul, &c.; or you might read the Epistles in connexion with the history of the Churches, or individuals to whom they are addressed. Thus you might compare Ephesians with Acts xviii—xx., and with Rev. ii. 1—8; or Thessalonians with Acts xvii. 1—13; and you might compare the Psalms with the period in David's history when each was written, and the Prophecies with those passages which record their fulfilment—a comparison, which a Bible, with good marginal references, will enable you to make. Or you may select passages appropriate to particular seasons. On the morning of a Lord's-day, you might read Psalm xlviii., lxiii., lxxxiv., xcii., cxviii.; John xx.; Rev. i., &c.

On a sacramental Sabbath, Psalm xxii., xlv.; Isa. liii.; Matt. xxvi.; John vi., &c. It might help to keep attention awake, if each read a verse in rotation. At other times there might be more solemnity if the same person read the whole continuously. It would make it more impressive and more memorable, if you occasionally asked a question, or made a few remarks on the passage read. For instance, you read the nineteenth of Luke, and this is your commentary as you go along.

1. "And Jesus entered and passed through Jericho.
2. "And behold there was a man named Zaccheus, which was the chief among the publicans (or tax-gatherers,) and he was rich.
3. "And he sought to see Jesus, who he was: and could not for the press, because he was little of stature."

This was the last time that Jesus passed through Jericho. He had often passed quietly through it before; but now his time was fully come, and he could not be hid. The road was full of passengers at this season at any rate; for it was Passover time, and they were all going up to Jerusalem. Besides, the sensation in Jericho was increased by the miracle which Jesus had just wrought on the blind beggar, and which we read in the last chapter yesterday. The crowd was so great that Zaccheus could get no opening to push through, and he was so little that he could not see over other people's shoulders.

4. "And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

5. "And when Jesus came to the place he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house."

How surprised he must have been! Up in the leafy sycamore, he never expected to be noticed. But see! Jesus stands still and looks at him as if he were about to speak. Perhaps Zaccheus expected to get a rebuke before the multitude for his villanies, when Jesus, in his own gentle way, just says, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." Grace went with the word.

6. "And he made haste, and came down, and received him joyfully.

7. "And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner."

There were many who felt that they had a better right to this distinction than the mean grasping tax-gatherer. Many of them felt as if they were not SINNERS. It lowered their opinion of Christ, that he would condescend to become the guest of such a man. They little knew the reason.

'And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold."

How glad he must have been! A happy heart devises liberal things—and so happy had

this visit made him, that his greedy soul had no longer love for money. He stood up like one on whom a sudden thought had come, or who wished to give solemnity to what he said and declared that he would make it all up to those whom he had wronged, and give half his substance to the poor. This was the effect of receiving Jesus. Where the love of Christ enters, the love of the world goes out. What would the murmurers think when they saw this change upon the "sinner."

9. "And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham."

It was his "joyful receiving" of Jesus which made him a son of Abraham. It made him more. It made him one of the sons of God.* Have we received Christ? Has his voice ever made us joyful? Have we ever parted with "goods," or anything else from gratitude to Him? Now let us remember the next verse, for it is one of Christ's own faithful sayings.

10. "For the Son of Man is come to seek and to save that which was lost."

This is one way. Another, and perhaps better way, is to make the members of the family supply the commentary themselves. This evening, before it is so late that you are all sleepy, you sit round the table, each with his

* John i. 12.

Bible open before him; and the passage selected is the forty-fifth of Isaiah.

1. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

Father. The prophet has been foretelling the fall of Babylon, and here he names its conqueror. Mary, what is his name?

Mary. Cyrus.

Father. Does any one know how long after this it was before Cyrus made his appearance? —Can no one tell? George, your Bible has got the date on its margin. Can you tell when Isaiah uttered this prophecy?

George. About 712 years before Christ.

Father. Now if you will look to the beginning of Ezra, you will see the first year of Cyrus set down there.

George. Before Christ 536.

Father. Then how long before had the Lord called Cyrus by his name?

George. Nearly 200 years.

Father. It is not very long since John and Henry finished the Life of Cyrus. Do you remember any facts which illustrate this prophecy?

Henry. The Lord says, "I have holden his right hand to subdue nations before him." Cyrus subdued the Lydians with their rich

King Crœsus, the Phrygians, the Phœnicians, and many more, as well as the Babylonians.

John. Yes; and when he took Babylon, "the gates were not shut." For the people were all drinking and diverting themselves, when he dried up the river; and had forgot to shut the gates at the end of the streets which open into the river—so that Cyrus had nothing to do but march down the dry channel, and then climb up the banks into the city.

Father. Very true—but do you remember nothing more about "opening the two-leaved gates?"

Henry. Oh, yes! When the King of Babylon heard the uproar in the city, he sent to find out what was the matter, and when they were opening the palace gates to let out the king's messenger, the Persians rushed in and killed the king.

Try to bring out some lesson that may be needed that very day. You read at morning worship that verse, 1 Cor. x. 31.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Father. What does that mean?

John. That everything, however little, we are to do it so as to please God.

Father. Quite so. It means that you, children, when learning your lessons, or at

play—that Sarah down stairs, and your father in his counting-room, should all remember that we have a Father in heaven, and should do *every* thing, the little things and the great things, in the way that pleases Him.

The passage which you mean to read with your family, read carefully over beforehand; and consider what are its most striking points and most useful lessons; and a little practice will make you a good family expositor.

3. The last and most important part of family worship is united prayer. By prayer, I mean the outpouring of an earnest heart in the name of Jesus. It is not prayer when you merely read or repeat a heartless form. You do not ask a blessing on your daily bread, when you merely mutter over it a charm—a few inarticulate words for custom's sake. Nor do you pray when you bend the knee, and read or say a few petitions which you do not feel, and which you forget as soon as you have uttered. It is prayer, when you ask from God blessings which you are really anxious to obtain, and when, in a conviction of your own unworthiness, you ask them for the sake of Him who indeed is worthy, the well-beloved Son of God. It is prayer, when you ask so earnestly that you remember afterwards what you sought, and so believingly, that, looking up, you expect an answer. Be earnest. Better no prayer,

than give your family a distaste at prayer, by your dulness and formality. Be honest. Deal truly with the God of Truth. Do not mock the Searcher of hearts. Give yourself to the Lord—then set up his worship. Go to the Lord Jesus yourself, and then seek to bring your children with you.

In family prayer you may be more minute and specific than it is possible to be in more public services. If you have a deep reverence of God upon your mind, there is no fear that particularity will degenerate into an unholy familiarity. If any of your friends are in affliction, pray for them. If your children are at school, or at a Sabbath-class, pray for their teacher. Pray for your brethren in church-fellowship, that the beauty of the Lord may be upon them, and that they may dwell in love. Pray for the office-bearers of your Church; pray for your minister. Endeavour to interest your family in the extension of the Redeemer's kingdom, and pray for faithful ministers and missionaries, especially in those places in which you feel most interested. Every morning commit your way to God. Bespeak his presence in all the duties and temptations of the day—his blessing on your intercourse; and especially on any means of grace, which you hope to enjoy. Every night commend yourselves to his watchful keeping, that you may sleep and

wake with him. Pray over the Scriptures you have read. And abound in thanksgiving. Cultivate a cheerful and a grateful spirit; think if there be any mercies you have lately received, and acknowledge them. Has any one arrived from a journey safe and well? Is a sick member of the family restored? Have you heard good news from the far country, tidings from the absent brother? Were you at church or at the prayer-meeting this evening? and did you find it refreshing? Have you read in your "Missionary Magazine" the conversion of a Heathen or a Jew? Have you heard that God is pouring out his Spirit on some corner of our own country? Have you got an answer to a former prayer? Praise the Lord, for it is pleasant.

It will depend on the age of your family and the amount of your leisure, how long the service should be. Some hurry it over in a way which shows that they have no heart in it themselves. Others prolong it so, that every one else is wearied. Ten minutes of a formal service will look longer than twice the time when the whole soul is in it.

Be consistent. "Behave yourself wisely in a perfect way. Walk within your house with a perfect heart."* If you be devout in prayer, and unholy in practice; if you be heavenly-

* Psalm ci. 2.

minded at the hour of worship, and frivolous, or proud, or passionate all the day; if you teach your children in the morning, "Be not conformed to this world," and if half the day's lessons be designed to conform them to the world as nearly as possible; if you pray for your household that you may be all meek, and gentle, and kindly-affectioned one to another, and then treat your servants as haughtily as if they were your slaves or your enemies; your contradictory prayers and practices will be a terrible stumbling-block in their way to the kingdom. God may convert them; but your conduct will make that miracle of grace more surprising still.

Reader, I do not know whether by this time you are almost persuaded, or have actually determined to begin. When I think what you are losing who are strangers to this delightful exercise, and when I farther think on the blessed results which might flow from your now beginning it, I am loth to leave off—though it is time we were done. Do you still hesitate? What is your excuse?

"I never saw the advantages you describe. It has always been a dull service wherever I have seen it." But *you* need not make it dull. Throw your whole heart and soul into it, and it will be lively enough. It is often dull be-

cause it is a mere form. Dc you make it a living service, and it will not be dull. It is often dull because it is tedious. Do not spin it out. Better one paragraph of Scripture, feelingly and intelligently read, than a whole chapter listlessly drawled over. Better a prayer no longer than the publican's,* if the whole soul be in it, than a weary form without feeling. Be fervent, and you will not be dull. Family prayer has often been so conducted, that instead of wearying at it, children felt it a punishment to be excluded. I was once told of a cottage patriarch who was born in those days, when Scotland had a Church in almost every house. There was one in his father's dwelling; and when he pitched a tent for himself he builded an altar. Round that altar a goodly number of olive plants grew up, but, one by one, they were either planted out in families of their own, or God took them, till he and his old partner found themselves, just as at their first ouset in life, alone. But their family worship continued as of old. At last his fellow-traveller left him. Still he carried on the worship by himself. So sweet was the memory of it in his father's house, and so pleasant had he found it in his own, that he could not give it up. But as he sat in his silent habitation, morning and evening, his quiver-

* Luke xviii. 13.

ing voice was overheard singing the old psalm-tune, reading aloud the chapter, and praying as if others still worshipped by his side. He had not found it dull.

"I have no time." If you really value time, family prayer is good husbandry of time. What you do with God's blessing is much better and faster done than what you do without it, *and is not so likely to need doing over again.* You will find it here as Sir Matthew Hale found it with the Sabbath. What you take from God, he can easily take from you. If other things were equal, I should expect far more to be accomplished in a day, by the man whose spirit had been tranquillized, his resolution fortified, and his activity quickened by morning prayer, than from the man who impiously hurried out to do it all without asking God's presence. Philip Henry, who was an excellent economist of time, when early out of bed to hasten the preparations for a day's travel, as he called his children together, used to say to them, "Prayer and provender hinder no man's journey." Try his homely maxim and you will find it true.

"Our family is so small." How many are there of you? Are there two? Then, "Wheresoever *two*" (see Matt. xviii. 19, 20). John Howard and his valet, as they journeyed from place to place, used to have family worship by themselves, if they could get no one else to join

them. "Wherever I have a tent," he would say, "there God shall have an altar." If there be two of you—though it should be but a Ruth and a Naomi, a mother and her daughter, your family is large enough to worship God, and to get the blessing of those who worship him.

'My family is so large. There are so many servants, and often so many visitors, that I have not courage to begin.' If your family be large, the obligation to begin is all the greater. Many suffer by your neglect. And if your congregation be numerous, the likelihood that some good will be done is the greater; for there are more to share the benefit. And why want courage? Should not the very fact that you are acknowledging God encourage you? "Them that honour me, I will honour." Begin it believingly, and in the very attempt courage will come.

"But I have no gift of prayer. I cannot lead the devotions of my family." Prayer is the gift of the Holy Spirit.* Before you begin ask God to give you his Spirit to teach you.† I have heard of stammering men who were eloquent in prayer, for the Spirit of God spake by them. When you pray, remember that God is listening. You have called on him to hearken. You have asked him to lend you an attentive ear, for you are about to ask mercies

* Rom. viii. 26. † Luke xi. 13.

for yourself and your dearest friends. Remember that God is listening, and you will forget that men are hearkening. And they, in their turn, when they find that you are really praying, will have no time to criticise—for they will be constrained to join you in your prayer.

But perhaps I have not after all touched your real objection. You refuse to pray in your family, because you know that you do not pray in your closet. You evade it, because you know that your life is such that family worship would, in your case, be a mockery, and would only add hypocrisy to sin. Or you are under the influence of that false shame which will be felt to be the most shameful of all things, when the now affronted Son of God comes again in his glory.* Is it so? And are you about to throw away this tract with your purpose unchanged? Then I can only say, that the day is coming, when you will wish that you never had any brethren (Luke xvi. 27)—that the Lord had written you childless—that you had been a poor outcast with no roof to shelter you, rather than the ungodly husband and father and master, which you this day are—for then you had been free from blood-guiltiness in the case of others' souls.

The considerations by which I have tried to urge you to a discharge of this duty are, the

* Mark viii. 38.

obligations which you owe to yourselves, to your children, and to God : to yourselves, who will never have the same inward happiness, nor the same satisfaction in your family circle, till once the voice of rejoicing, the melody and praise which are heard in the tabernacles of the righteous, be heard in your own : to your children, who will rise up and call you blessed, if you guide their feet into the way of peace : to God, who offers to become the never-slumbering keeper of you and yours, and to uphold your going out and coming in from this time forth for ever. These are the considerations I have used. Some of you may think that I would have succeeded better, if I had dwelt on the beautiful and picturesque of family religion ; if I had carried you back to the time when the glory of domestic piety had her habitation in our land, when villages and towns presented a look of Sabbath quietness at the hour of morning prayer, and when night succeeding night repeated the praises of God from the lonely upland cottage to the hamlet on the plain. I might have done this ; and I might have planted you amidst the worshipping household, and invited you to listen to the cordial music of their psalm, and the pathos and fervour of their prayer. But one thing hinders me. I know that all that is beautiful and picturesque in domestic devotion, has not only been wit-

nessed but described by those whom its loveliness could never win to an imitation. It is one thing for a heart full of sensibility to be touched by contemplating the beauty and the joys of true devotion, and quite another thing for a renewed heart to feel these joys. Hundreds have been melted by the matchless poem, in which the bard of Scotland describes the worship of a cottage patriarch; but the *Cottar's Saturday Night* never taught any man to pray. It is told of Sir Walter Scott, that sometimes of an evening he took his guests to an arbour on his lawn, and let them hear the distant music of a sacred tune. It came from the cottage of one of his dependants, and fell touchingly on the ear of the great minstrel himself—but it only touched the ear. He and his visitors went back to the drawing-room at Abbotsford, but it was not to raise with their better skill an evening hymn of thanksgiving to the God of all their mercies. The distant cadence of a covenanting melody was somewhat romantic, but nearer hand it would have blended ill with the dance and the tabret. They all agreed that the voice of psalms from a cottage was picturesque—but that in the mansion, the harp and the viol would be more appropriate.* If higher consi-

* These merry halls were soon after silent, and "the voice of harpers, and musicians, and of pipers," has never since been heard in them. The "psalm-singing" servant was a brother born for adversity, and on the breaking-up of the

derations have no weight, I am sure that a little picture-work will not prevail upon you.

Fathers and brethren, some of you are the heads of happy families to-day. All that I ask is, that you would make them happier still—happy, not only in your love, but in the love of God the Saviour, happy for time and through eternity. The happiest family will not be always so. The most smiling circle will be in tears some day. All that I ask is, that you would secure for yourselves and your children, a friend in that blessed Redeemer, who will wipe all tears from all faces. Your families may soon be scattered, and familiar voices may cease to echo within your walls. They may go each to his own, and some of them may go far away. O see to it, that the God of Bethel goes with them, that they set up an altar even

establishment, refused to leave his master, and rather than leave him offered to serve for nothing. In his new post of ploughman, it affected the poor Baronet to hear "Old Peep" whistling to his team, as he trod the fresh-turned furrows. It was a change to both; but it would seem that the one possessed a source of perennial joy which outward calamities could not dry up nor trouble. And after all, in an angel's eye, which is the greater genius—the sublimer spirit—the poet on his Pegasus, or the peasant, who in the hour of calamity can take the wings of a dove, and fly away and be *at rest?* Who that has read the latter days of Robert Burns, does not wish that he had been his own *Cottar?* He sometimes wished it himself. The son of Bosor is not the only man whom the sight of Jacob's goodly tents has made to sigh, "Let me die the death of the righteous."

on a distant shore, and sing the Lord's song in that foreign land. They may be taken from this earth altogether, and leave you alone. O see to it; that as one after another goes, it may be to their Father's house above, and to sing with heavenly voices, and to a heavenly harp, the song which they first learned from you, and with you often sang together here—the song of Moses and the Lamb. And if you be taken, and some of them be left, see to it that you leave them the thankful assurance that you are gone to their Father, and your Father, their God, and your God. And, in the meanwhile, let your united worship be so frequent and so fervent, that when you are taken from their head, the one whose sad office it is to supply your place, as priest of that household, shall not be able to select a chapter or a psalm, with which your living image and voice are not associated, and in which you, though dead, are yet speaking to them. And thus my heart's wish for you all,

> When soon or late you reach that coast,
> O'er life's rough ocean driven;
> May you rejoice, no wanderer lost,
> A family in heaven.

National Scotch Church, Regent-square,
January 1st, 1842.

THE

DEW OF HERMON

By all accounts there are few mountains drenched in more copious dew than Hermon. That dew is Hermon's "life." It waters every living plant, from the soft bunches of hyssop and the little cushions of scented thyme, up to the oak, with his rugged arms and his stiff leaves of evergreen,—from the lily in the valley to the lichen on the rocky height. It waters and refreshes them all. It has no effect on the dust, the pebbles, and the lifeless herbs; but wherever there is life it gives that life more abundantly,—so abundantly that no one grudges the other's share. The lowly hyssop does not envy the lofty oak, and what fills the rose cup is not robbed from the tiny moss. When that dew distils, all rejoice together, and the more cause one has for rejoicing, the more cause have all. Where the magazine of supply is heaven, there is no room for envy;

for however much is given there is always more to give.

The dew coming down on Hermon is an emblem of the Holy Spirit descending on a Church. Wherever he comes down there are freshness, life, and beauty. Every living thing revives, and the more one gets the better it is for all.

But there were more hills than Hermon: Zion lay farther south and so stood in more need of the distilling dew. And Zion also got it. The dew of Hermon descended on the mountains of Zion, and there produced the self-same effects. Zion was revived and refreshed as Hermon had been. Zion and Hermon were far asunder; but they were brethren, and the Lord commanded the same blessing on them both; nor did Hermon lose by what Zion got.

And when the Psalmist saw this, he said, "Behold how good, and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."*

* Psalm cxxxiii. In the authorized version a few words are inserted in italics, which make the sense somewhat different. The author of *Helon's Pilgrimage* applies the passage very beautifully. When the Pilgrims from Galilee (where Hermon lay,) are entering the gate of Jerusalem at the passover,

They were both sacred mountains, both within the confines of the holy land; but they were not the same. Their forms were different, and different productions grew on each.* But Hermon did not quarrel with Zion; nor did the vines and olives of Zion grudge that the oaks and pasture of Hermon were enriched with God's full flood as well as themselves. It were even thus if believing brethren would dwell in unity. There is enough in the residue of the Spirit to enrich and revive them all.

But more than this. Would brethren dwell in unity, the same dew which revives and gladdens Hermon would be poured out on the dry ground till it was as green and lovely as that hill of God. When believers are so filled with the life-giving and love-diffusing Spirit of God, as to realize the unity of the Spirit,—in other words, when they are one,—the world will join the Church,—the world will in its turn believe.

That the unity of believers and the conversion of the world are intimately connected, is evident from the intercessory prayer of the Lord Jesus. That the unity of believers and the conversion of the world both await the great New Testament promise, the full outpouring of

he addresses the words to them, as if they were the dew of Hermon coming down on Zion.

* "Unity in diversity, and diversity in unity, is a law of nature and also of the Church."—*D'Aubigne.*

the Holy Spirit, is evident by reading that prayer in connexion with the discourse that preceded it.

THE PROMISE.

"When He (the Comforter) is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."*

THE PRAYER.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in me; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."†

It must be a singular blessing which the Son of God implored thus earnestly, and on the obtaining of which he knew that such mighty

* John xvi. 8—11. † John xvii. 20—23.

results depended. Until it be bestowed the joy of the Saviour and the beauty of his blood-bought Church are incomplete, and the world's conversion is deferred. And as they can have little of the Master's spirit who do not sympathize in the prayer which, when his hour was come he lifted up his eyes to heaven and offered, so they have much to animate their hopes, their exertions, and their prayers, who long for the Church's unity. Each prayer of the Divine Redeemer is a prophecy. There are omniscience and omnipotence in his supplications; and after the Great Intercessor has said (as here he says) I WILL, all that is wanting to the answer is the Amen of an awakened and sympathizing Church. Were believers to agree as touching this thing,—were the "Even so" of strong desire and consentaneous prayer not contradicted by opposing practice, the fiat would speedily go forth. Whilst we were yet speaking God would answer; and by union in prayer, prepared for unity in faith and practice, we should rise from our knees to behold that blessed sight, the kingdoms of this world becoming the kingdoms of our God and his Christ. Believers would be one, and as a consequence the world would believe.

Taking it as a token for good that so many thoughts are now turned towards this object, but fearing that some pray for it who "know

not what they ask,"—believing too that it will be most desired by those who understand it best, it will be our endeavour first of all to ascertain what that "oneness" of his people is for which the Lord Jesus prayed; and then we shall perceive more clearly the likeliest means of securing it.

1. It is a union of *believers:* "I pray for them which shall believe on me." In other words, it is a union of regenerate men.* It is a union of those who are one with God: "That they may be ONE IN US." Believing in Jesus, or peace with God, is the basis of Christian unity.

The sinner and the living God are far asunder—as widely severed as the love of holiness on the one side and the love of sin on the other can sunder them. The *careless* sinner is as remote from God as an atheistic spirit—as an evil heart of unbelief can carry him: and the *convinced* sinner is as far away from God as the guilty misgivings of a conscience awake to the enormity of unpardoned sin can keep him. *Hatred*—carnal enmity—keeps the unawakened sinner standing afar off: *suspicion*, distrust, keeps the anxious sinner nearly as far. And it is not till the Lord Jesus, the Peacemaker, comes and lays his hand of conciliation and love on the sinner, and brings

* John iii. 3, 9, 14, 15. 1 John v. 1.

him near to a propitious God, that the last trace of the hatred disappears, and the suspicion is supplanted by confidence and joy. From that moment forward the antagonism between God and the sinner is ended. The controversy of many a guilty year is succeeded by a covenant of everlasting peace. The two walk together, because they are agreed. The sinner, renewed and reconciled, is of one mind with God—loves the same things which God loves—seeks the same end which God also seeks, even God's own glory—and the Spirit of Christ dwelling in him, he now dwells in God. In this sense all regenerate men are one: they are one in God. Of every true believer it may be truly said, whether he dare to say it of himself or not, "Christ liveth in him: He dwelleth in God."

Now, no man is a Christian till he is thus made one with God. If he be thus made one with God, he is a Christian, though some circumstance should hinder him from joining any Church on earth; and if he be not thus made one with God, he may join the purest and most scriptural Church on earth, and not be a Christian after all. The Church of the living God consists of regenerate men. A carnal man in a spiritual Church is carnal still: a spiritual man in a corrupt Church is spiritual still. He is the citizen of Zion—not who dwells within

the stone walls of any earthly sanctuary —not who dwelleth with any sect or party here—but who dwelleth in God and God in him. All such men are actually one. In heaven all such men are *visibly* one; and it would be best for the world if even on earth all such men were ostensibly as well as virtually one.

The union for which the Lord Jesus prayed was, a union of spiritual men—a union not of mere professors, but of his true disciples—a union *in the Lord*—IN US. Any other union is little worth—a union of professors with professors—of one dead Church with another dead Church—is but a filling of the charnel-house, a heaping of the compost-pile. A union of dead professors with living saints, this union of life and death, is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead boughs that will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and chaff again together. It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand and imprint it on the dogs and wolves and call them sheep. The identifying of christened pagans with the peculiar people, has done much dishonour to the Redeemer, has deluded many souls, and made

it much more difficult for the Church to convince the world.

It was not this amalgamation of the Church and the world which the Saviour contemplated when he prayed for his people's unity. It was a union of spiritual men—a holy unity—springing from oneness with himself. Union with Christ is an indispensable preliminary to union with the Church of Christ. An individual must be joined to Christ before he can be a true member of the Church of Christ. And those individuals and those Churches which are the most closely joined to Christ, are the nearest to one another, and will be the first to coalesce in fulfilment of Christ's prayer, "May they all be one."

The more faith there is in the earth, the more foundation is there for Christian unity. But the Holy Spirit is the author of faith. It is he who reveals Jesus and glorifies him (John xvi. 14.) It is he who unites the soul to Christ. It is he alone who can fill Churches with living members, that is, with the elements of Christian unity.

2. It is an orthodox union. Any price is too little to pay for such a blessing, except the faith once delivered to the saints. This we must not sell; and, happily, there is no need. "When he, the Spirit of Truth, is come, he will guide you into all truth." The author

of unity is the Spirit of Truth; and it is by causing believers to see eye to eye, that he will join them heart to heart. It cannot be a close and healthful union which includes an error or rejects a truth. And, taking it for granted that all which God has been pleased to reveal it is possible to ascertain, and that all which we ascertain we are bound to believe, if asked, On what platform the Church is likely at last to unite? we answer, On the platform of orthodoxy. It is pride which perpetuates error. The wars and fightings and false doctrines of Christian men have one parentage; they come from their remaining "lusts."* These lusts no power can subdue, except the Omnipotent Spirit. He alone can annihilate pride and pugnacity, and make men so earnest and docile that they will freely part with long-cherished error, and accept, meekly and joyfully, long-rejected truth. And when he has given the Lord's people a quiet and weaned spirit, he will secure a frank and cheerful admission for every truth which the Word of God contains. There will be no triumph of partisanship, and no humiliation in concession, when each feels that it is not human might nor power, but the Spirit of the Lord, which is winning truth's victory over error. The latitudinarian unity which surrenders truth for peace, and

* James i. 21; iv. 1.

purity for quiet, is not the unity for which the Saviour prayed. Truth and love, purity and peace, are each such a blessing, that he designs that his Church should enjoy them all: and when the residue of the Spirit is bestowed, they will be one and all vouchsafed. Far from fancying that the creed of a united Church will be that scantling of truth which remains after every man has subtracted the doctrines against which he entertains a prejudice, we are assured that the eventual confession of the Church's faith will be more exact and comprehensive than any existing standard, for it will include the entire revelation of God. It will contain as many articles as there are texts in Scripture. It will be the Bible understood according to the mind of him who gave it: the Bible read with the inspiring Spirit for the infallible interpreter. When the Spirit of the Lord lifts up that standard, and displays it to believing eyes, he will make it the rallying-point of a re-uniting Church. Led into *all* truth, and sanctified through the truth, believers will be one.

3. It is a union resulting from individual believers becoming eminently like to the Lord Jesus himself. "The *glory* which thou gavest me, I have given them; that they may be one." On which wonderful words you find a comment in 2 Cor. iii. 17: "We all with open

face beholding as in a glass the *glory* of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The man who eyes Immanuel most eagerly and stedfastly—the man who by the Spirit is transformed into the closest resemblance to the Son of God, is the man most prepared to repeat and fulfil this prayer. The most Christ-like Christian is the most truly catholic: his love comprehends all saints. One *glory* of the Lord Jesus was his patience. The dulness of disciples was wearisome: to most of us it would have been provoking: but it did not disgust nor irritate their Master. They were slow to understand; but their Teacher was the Lamb of God. They were dull; but he was gentle and patient, and took infinite pains with them. He knew that they loved him, and that they believed him; so he bore with much carnality, much obtuseness, and many misconceptions. He rather thought of what they were yet to be, than of what they already were; and by the pains he took with them, he made them what he wished them to be. They showed much bigotry. They marvelled when he talked with a Samaritan woman.* It was his meat and drink to do such things; and in the conversion of that woman and many of her fellow-townsmen, he gave them an affecting reason for

* John iv. 27.

talking with Samaritans. They showed grievous sectarianism. They would rather that a man should be possessed by the devil, than that one not belonging to their own company should cure him: "We forbad him, because he followeth not with us."* They could not say that he was not a follower, for they had heard him use their Master's name; but he followed not *with them.* The Saviour rejoiced to hear that devils were cast out, and that this man had faith to do it in Christ's name; and so he taught the disciples that there was something more important still than following *with* them. They often exhibited painful infirmity and inconsistency; but he had called and chosen them, and they were his friends, so he did not cast them off.

And such was the effect of intercourse with himself—beholding his glory and drinking of his Spirit—such was the result of his perseverance and affectionate pains-taking, that in patience and magnanimity and largeness of soul they at last became wonderfully like to their Master. What was his own glory was transferred to them. And when more of Christ's glory is given to the Church—when believers become more Christ-like, they will become not more tolerant of error, but more tolerant of one another. They will feel such compassion for a world

* Luke ix. 49.

possessed by the devil, that they will rejoice when they hear that any is loosed from Satan's bond, whoever spoke the word. They will feel such concern for their Master's honor, as will make them forget their own prerogative. The name of Jesus will be so dear to them, that they will be glad to hear it coming from any lips, and to find it working signs, even though a stranger use it. The great desire will be, not that particular Churches should increase, or particular congregations should increase, so much as that Christ should increase. And if so be that *he* is preached, whether it be by unamiable and contentious men, or by loving and consistent disciples, notwithstanding, every way they will rejoice.* Such believers there have already been; men in whom the love of Jesus swallowed up every sordid and selfish feeling. Were they but multiplied till our Churches contained no other members, the day for healing our divisions would not be distant. Carnality is the great source of religious contentions; and the great subduer of carnality is the sanctifying Spirit. Jesus is the Prince of Peace, and the sanctifying Spirit glorifies Jesus by receiving of his, and showing it—transferring it—to his disciples.† It is he who, changing them into the same image, can make them the sons of peace.

* Phil. i. 15—18. † John xvi. 14.

4. But we must go farther, and add that except in one brief earnest at the beginning, and a few local and partial vouchsafements since, this prayer of the Saviour has not been fully answered yet. When the early rain of the Spirit was given, there was a momentary foretaste of what shall yet be seen, on a scale vastly more magnificent and permanent. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the HOLY GHOST; and they spake the word of God with boldness. And *the multitude of them that believed were of one heart and of one soul:* neither said any of them that ought of the things which he possessed was his own; but they had all things common. And *with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.*"* Here great grace and great power were the accompaniments of unity. Grace, power, and unity all came together, and all came from the singular descent of the Holy Spirit. The prayer of the Saviour was for that instant answered; his people for the time were one; and the impression on the world was great. But that oneness of the primitive Church was only a moment's sun-blink. It ceased long before the apostles died. When Paul parted from

* Acts iv. 31—33.

Barnabas,* and when Peter was rebuked because he was to be blamed,† there were symptoms of the Great Comforter departing. And any one who reads the Epistles to the Corinthians and Galatians, and to the Seven Churches of Asia, will see painful indications that the disciples had long since ceased to be of "one heart and one soul." Many think that if they could only get the Church back to the primitive model, Christ's prayer would be answered. We cannot think so. Unless by the *primitive*, they mean the *pentecostal* model, something would be desiderated before the Church became what the Church should be;—before it coalesced in such identity of spirit and amalgamation of love, that disciples could be said all to be one, even as Christ and the Father are one. Read the following extracts from apostolic epistles, and say if you would not desire some greater unity for a Church that is to convert the world. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (or schisms) among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that

* Acts xv. 39. † Gal. ii. 11—14.

every one of you saith, I am of Paul; and I of Cephas; and I of Christ."* "I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church."†

In the days of the apostles there was little or no dissent—little or no secession—but still there was not unity; disciples were not sufficiently *one* to convert the world. With the litigious Corinthians and the Judaizing Galatians, with pragmatical teachers like Diotrephes, and ostentatious preachers like those who thought to add affliction to the apostle's bonds, Paul and John had as much reason to sigh after true Christian unity as any faithful minister or Christian now. When Paul wrote those tremulous entreaties, agonizingly imploring his own converts, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,—fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory:" and when John penned those epistles, with love and heal-

* 1 Cor. i. 10—12. † 3 John 9, 10.

ing flowing along each line, it is too evident in the reluctant allusion to divisions which darkens even his bright pages, that these works of the flesh were not unknown among the Churches which had been planted and tended by the gentlest of apostolic hands. When we look back on the primitive Church, we dare not say that, except during the brief hour of its Pentecostal prime, it came up to the Lord's behest when he prayed for its unity,—for there were not many Churches even then, which could give the heathen cause to say, "Behold how these Christians love one another." A Church truly one—a unanimous cordial company, free from selfishness and indivisible—not packed into the mere shell of outside uniformity, nor constricted into uneasy and precarious juxta-position by the green withs of a temporary and self-suggested expediency—but gravitating towards each other by the polarization of truth and love; such a united, world-converting and God-glorifying Church, we believe to be the glory of the latter day, and the crowning achievement of the Holy Spirit.

One good purpose will be answered, if these remarks shew what is *not* Christian unity.

Mere denominational uniformity is not Christian unity. It is a favourite project with many in the present day to single out some sect—usually their own—and then say to themselves,

"If we could only get all the world to join us, there would be unity." And so possessed are they with the notion that the unity of the Church consists in conformity to them, that many of them have determined to know nothing among men, save their Church (meaning their own community,) and conformity thereto. Their union is separation from non-canonical Christians; and could they but make one font, one surplice, and one service-book for all, they are persuaded the Church would be one. In place of unity of spirit, they labour for unity of costume. They cannot understand a united family which does not wear a regimental uniform. We, on the other hand, have seen an uniformity where there was nothing but the form. The Church of the middle ages was united, just as the sleepers in the funeral vault are united, in the tranquillity of death. It was like listening at the door of a sepulchre: Hush! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The Church of the early centuries was united, as scorpions are united when one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but it was not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To

preserve the unity of the Church they excommunicated or burned alive those who thought or believed for themselves; till faith had well nigh perished from the earth. The Church became so catholic, that there was no place found for the Gospel. The union of coercion, or the union which as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

Again. For the sake of unity, it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter, to say, "Come, now, you and I do not think exactly alike; perhaps we are both right, and it is as likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?" To which, *in many cases*, it might be a very just answer—"You may intend this for liberality, but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your company. If it be so offensive to you that you must needs

sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us?" Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity to purchase it at the price of truth. As a compromise of error cannot lead to unity, so "truth in love" will breed no schism.

Christian unity is the union of believers—union in the truth—union in the Lord. Like every good and perfect gift, it cometh down from the Father of Lights. It is given where the Holy Ghost is given. Where the Spirit of the Lord is, there is love as well as liberty. This suggests as the first and main step towards the attaiment of the blessing.

1. Prayer for the larger effusion of the Spirit on the Churches. Something like a visible unity has already been witnessed when believers throughout the world agreed to make request for a common cause. This was to some extent the case in a union for prayer widely

observed last autumn. It was kept by some Christians of almost every communion and every clime; and for the time being they were one. One Spirit of Supplication taught them; one common object drew them; one mind and heart were given them. For the moment they were one. And there have since been evident signs that God did not turn away that prayer from Him. He has enlarged the coasts of some and the hearts of others. A few agreed as touching the thing which they asked, and partial though the union was, the answer has at least sufficed to shew, "Ye have not because ye ask not."

During a revival of religion, it is so natural for disciples to love one another, that "church order" is frequently invaded, and denominational distinctions are forgotten in the affectionate freedom of Christian intercourse. During the awakening at Cambuslang (1742,) Whitfield "was an angel of God" to the people; and when the revival at Moulin occurred (1798,) no preacher was more prized by the minister and his people than Mr. Simeon of Cambridge. Their feet were beautiful in the eyes of Presbyterian people, because they brought good tidings, and the Churchman was merged in the minister of Christ. And though it were for no other reason, a revival of religion should be sought because it would make it natural

and safe for ministers and people of different persuasions to hold fellowship with one another. To render our intercourse generous and confiding, unembarrassed and affectionate, needs the same power which gave "the multitude of them that believed" in early days "one heart and one soul." That power was the Holy Ghost with whom they "all were *filled*;" and he was given in answer to prayer, "when they had lifted up their voice with one accord."* Would the multitude of believers now lift up their voice with like unanimity and earnestness, the promise of the Father which we heard from Jesus would be the answer to the prayer. The Holy Ghost would be given: harmony at home and power abroad would be given. The world could not stand before the great boldness and great grace of those whom God had joined together; and as the Church's unity would remove the great obstacle to the world's conversion, the world's conversion would remove the great source of divisions in the Church. Offences in the Church usually enter from the world. Did the Church possess the world, these offences would cease. The world one with the Church, and both one with God, the work of the Comforter would be complete,—"the prince of this world would be judged," condemned, dethroned.

* Acts iv. 24, 31.

2. If unity be the gift of the Spirit, let those believers who long for unity beware of grieving the Holy Spirit of God. He is grieved by carnal contention: he is grieved by those works of the flesh, "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings:"* he is grieved when we offend one of Christ's little ones: he is grieved when we seek the things of our own party more than the things of Jesus Christ: and he is grieved when we pray for unity, and do not cultivate a kind and fraternal spirit.

3. In order to attain this spirit, let us think how the Saviour feels towards all the members of his body. The Church of Christ looks very different contemplated from the same point of view from which the Son of God surveyed it, when beneath the cross with yearning heart he prayed for it, or viewed by the sectarian from the lonely pinnacle of his frosty partisanship. If we have the mind of Christ, why do we not feel toward his blood-bought Church as he himself feels towards it? Why is it not all precious to us, when his precious blood is on it all? Each redeemed and regenerate man is dear to the Saviour: can we not find room in our hearts for all? If they be not all exactly to our liking, let us remember that Christ bears with them. If they belong to a denomination

* Gal. v. 17, 20, 21.

which we cannot approve, let us remember that the stiffest sectary will change his denomination the day he joins the Church of the first-born above ; and that even we ourselves may see some things differently then. And if we cannot love them as they are, let us love them as they are yet to be. The most shining saint on earth is not so holy nor so beautiful as the least attractive Christian will become the moment his corruption puts on incorruption.

4. Let us study the internal history of the Church, *i. e.* the history of vital religion, and we shall find that God has greatly owned other Churches besides that of which ourselves are members. The Spirit of the Lord is not straitened as the Lord's people too often are; consequently, the history of real religion during these last ages is the history of many Churches. Christians, if they were eminently devout and heavenly-minded, look wonderfully like one another when the story of their hidden life is told. When you read the biographies of Brainerd and Martyn and Carey, you do not think of the one as a Presbyterian, and of the other as an Episcopalian, and of the third as a Baptist ; but you think of them all as good soldiers of Jesus Christ, and men whom their Lord delighted to honour. When you read of the glorious revivals last century in Britain and America, you scarce ever ask to what party did Daniel

Rowland and George Whitfield, John Livingstone and President Edwards belong. Would you throw aside the "Pilgrim's Progress," because you had found out that a Baptist wrote it? Or, in the midst of some noble hymn, would your voice at once grow mute because on turning the leaf you found that this good matter had been originally indited by a Nonconformist or a Methodist?

5. Let us remember how important are the points on which believers agree with one another, and in which they differ from the world. Think what is it that makes a Christian. It is not his belonging to any Church on earth, but his "belonging unto Christ." It is not our badge upon his shoulder, but Christ's image on his soul. It is not his believing the divine warrant of any ecclesiastical polity, but it is his believing in the Saviour himself. It is not his dwelling in our tabernacle, but it is the Spirit of God dwelling in him that makes him a Christian indeed. Compared with these great realities, how insignificant the points in which believers disagree! and how very different from the world the weakest and most inconsistent saint!

6. Let us cultivate a friendly intercourse with sister Churches. It is our shyness which produces so much estrangement. We would think more highly of one another, if we knew

one another better. If you were ever transported to a new district of country, you remember how cold and unfriendly it looked, simply because it was strange. Now that you have been some years in the district, you can hardly recall or believe the shy and suspicious feelings with which you viewed it at first. Here is a cottage where scarce a winter night goes by but you are a visitor; and yet the first time you went that way you felt a prejudice against it—you did not like its looks—you thought the inhabitants were curious-looking people—and congratulated yourself that you were independent of them, for you were sure you could never take to them. But somehow you got acquainted; you found that they were more amiable and interesting than you had expected. The good-man of the house, whom you did not like at all the first time you saw him, is now your particular friend; and those children, whom you thought so oddly dressed that you could not bear them, you are never so happy now as when you have them all clinging about your chair and climbing on your shoulders. A well shut up, a fountain sealed; you have found a spring of unsuspected gladness and refreshment, in that uncouth habitation and its grotesque-looking inmates. Perhaps, were you building a house for yourself, you might not choose to copy all its fantastic ornaments and

peculiar arrangements; nor might you be disposed to array your household in the peculiar uniform which they have chosen to wear: but still you are thankful that you got acquainted with these people, and that here is a door whose latch you may lift without knocking any day, and step in and find a welcome and pleasant fellowship, kind hearts, and congenial converse.

The recluse who never darkens his neigh bour's door, nor lets his neighbour darken his, will look coldly on all the region round about. When he looks out on the adjacent dwellings, he will think more of the masonry outside than of the furnishing within. His landscape will be a cold panorama of brick and tile, of stones and mortar; without living souls, without bright intellects and warm hearts to people them. And the stranger will feel much like the recluse: it is the masonry that meets his eye and decides his judgment: the inhabitants are all one, for they all are strange. But a neighbourly man, who has lived a long time in the region, and been making his friendly entries from door to door, with him the cold and alien feeling has worn off long since; and when he looks at houses, he is not looking at blue slates and red tiles, but houses richly tinted with those warm life-hues, that fire-light colouring of peace, and love. and joy, which he has seen within; and

if he wished to bespeak the stranger's interest in all, he could point out the peculiar trait of excellence in each. "Yon bleak-looking house contains the most united family I ever saw: it would do your heart good to see their mutual affection. Yon other house is a pattern of good order and skilful arrangement. And yonder is a family to which the whole parish is beholden for their ready-handed liberality, their visits of mercy, and offices of tender sympathy. The people of this house are remarkable for walking in all the ordinances blameless; so strict, that some would call them stern. And in yon other habitation there is more of joy and praise than I ever found elsewhere. It is thawing, heart-kindling to be with them: it seems to me as if the very house were singing—smiling—glad. I have learned a lesson from every one: I see that wholesome discipline and good government are compatible with good feeling and fraternal concord: I see that much devotion need not hinder much activity: and I do not see why a happy Christian should not be as strict and consistent and unworldly as a gloomy one."

Now which is the happier man,—the recluse, who is his own all-in-all, who finds a bitter food for his misanthropy in sneering at the architectural quaintness or the peculiar garb of his fellows, and who would rather starve in

solitude than be fed and warmed at his neighbour's fire; or, the more large-hearted and confiding citizen who passes from house to house an internuncio of good tidings and kind feelings, carrying from family to family the fragrant report of their mutual excellence, and endeavouring to engender good opinion and lay a foundation for friendly offences? And which is the likelier to go on unto perfection? The self-sufficient hermit, who has grown so wise that all the world can teach him nothing; or, the candid, docile inquirer, who feels that he knoweth nothing yet as he ought to know, and who feels that it were a becoming end for an ignorant sinner to die learning a lesson? From each circuit of kindness, from each friendly visit, he might come back with a harvest of practical hints and useful suggestions; and, without needing to pull down his house and reconstruct it each time, or without leaving it and removing to another, he might bring with him what would greatly add to its internal comfort and social enjoyment. Would all the evangelical denominations cultivate a cordial intercourse; were we taking as our password the sentence which our Saviour gave us long ago, "One is your Master, even Christ, and all ye are brethren;" were we in this spirit to meet and hold converse, and consult about our Master's interests, almost every end of Christian

union would be answered. From every such re-union we would return refreshed. Mutual jealousy would melt away. We would not need to obtrude our peculiarities on one another; for whatever grace of God we saw in each other, we would be glad and long to share it, —whatever peculiar excellence the one possessed the other would borrow, and the original owner would find himself no loser. Because I am a Presbyterian, must I have no dealings with Episcopalians or Congregationalists? Or, when I see the sequestered and unworldly simplicity of the Moravians; the all-enlisting liveliness of the Wesleyans, finding use for every talent and a talent in every member; the deep fervour and spirituality of Welsh Methodists; the serene piety and child-like faith of the Swiss Protestants; and the practical every-day theology and business-like enterprise of the American Churches; must I forego all these as denominational peculiarities which a Presbyterian may not without felony appropriate? Or, because I worship in Regent Square, am I to be hindered as I go along Great Queen Street or Bedford Row, as I pass Surrey or John Street Chapel, and think of our friends and brethren who worship there, from saying, "Peace be within thee?"

7. Let us unite in some common object. The union which has no definite object in

view, which is merely a union for union's sake, will hang loosely together and soon dissolve again. The best way to keep the unity of the Spirit in the bond of peace, is to keep it for some common object. Some think that they have found a rallying point for the divided Churches on the platform of missionary societies; and it is delightful to think how much rivalry of love and interchange of Christian affection have been elicited in those heart-stirring convocations. But much of that courtesy and cordiality is the propitious effusion of the day, or does not outlive the hour of meeting; and when the speech-makers get back to their homes, when they are withdrawn from the melting atmosphere of the public meeting, they often get frozen up in their original sectarianism again. The brotherly love of many is like the blood of St. Januarius, which melts but once a-year. But though the conductors of missionary societies are not always united, the missionaries usually are. Though the men who send them out sometimes ply their denominational controversies with acerbity all the year, and only sign a truce for a few days in the month of May, you will find that the missionaries themselves seldom find leisure for controversy with one another. Why? Because they have such a terrible controversy with atheism and unbelief, they have such a fight

with principalities and powers of darkness, that they have no leisure to fight with one another. In India, in Africa, in Labrador, the denominations dwell in unity. The City Missionaries of London, representing many sects, have no disposition to wage war on one another. They find the hosts of darkness too fierce and powerful to render division safe or desirable. And it is the knowledge of this that makes us think that were the pious and accomplished men who unite at our public meetings to go down from the platform to the mission-field, were the orators themselves becoming missionaries, the union of that hour would become a union for life. The missionary meeting brings the cross in view,—and in the sight of its affecting wonders disciples forget their grudges and their feuds: no man is a sectarian so long as his eye rests on a bleeding Saviour. The missionary meeting brings the miserable Satan-bound world in view,—and in sight of its awful and guilty case no man who loves God's glory or his brother's soul can remain a sectary. But the missionary jubilee ends, and its moving sights fade away: the cross becomes shadowy, or a denominational halo encompasses it: the perishing world falls back into distance, and it needs the telescope of the sect to catch another sight of it. It would be different did those who this day advocate a com-

mon cause really make a common cause of it, and go forth missionaries themselves; not to India, but to England. The controversies which one Evangelic Church has with another —and it is a misnomer calling that a Church which does not preach the Gospel—are very trivial compared with that controversy which the Church of Christ has with the world. "One heresy, called drunkenness," is ruining far more souls than any Church is saving. The sect of the Sabbath-breakers outnumbers any denomination in England. And there is an infinitely wider interval between the party who deny the sole-sufficiency of the atonement, or who believing it refuse to preach it publicly, than between all the denominations in Europe whose watch-word is the old Reformation talisman, "Jehovah-Tsidkenu, the Lord our righteousness."

And whilst there are many parishes in England and Scotland, where a free and full salvation is not preached at all, or preached so obscurely that people cannot understand it, or so timidly that they are afraid to believe it; whilst there are myriads in this very city whom you must *compel* to come in, or else they will never come into the house of God at all; whilst many are preaching another Gospel which is not another, and subverting the grace of God, are we to lavish all our strength on ephemeral controversy and mutual

recrimination? Are we to waste the rapid days and allow the harvest to rot upon the fields, whilst we are settling which is the best form of the sickle, and debating in what sort of vehicle we shall carry home the sheaves? Are there not all important truths, for which our concurring testimony, and helping prayers, and mutual countenance, would be all too little to win a nation's reluctant ear; and in the effort to rouse a sleeping world, and convert an ungodly kingdom, will any voice be loud enough except the united cry of an awakening Church? Amongst the higher orders and middling classes of British society are many who make no religious profession, and many more who make a general profession, but on whom divine realities have such shadowy hold, that in the testing trials of Christian principle you may with painful certainty foretel the result. Amongst the industrious and more dependent classes is a fearful multitude, especially in rural places, whom mental torpor and uninquiring ignorance have prepared for any faith or fancy which authority may enjoin; and another multitude, abounding in cities and manufacturing regions, too acute to credit the dreams of superstition, but in ignorance of revelation and dislike of its restraints, all too ready to hail the scorning infidelity, which in a land of free inquiry is su-

perstition's unfailing satellite. For such a state of things there is one remedy. It is that only form of truth, so important and so true, as to be worthy of the Spirit's demonstration—the truth as it is in Jesus. But to secure wide and efficient circulation for this truth, would need the undiverted strength and diligence of *all* who know and love it. An Evangelical Union for Evangelistic purposes was never more needed than it is this day; and as the materials for such union are not wanting, and the providential call to it is louder every day, why do we postpone? In days of confusion and bloodshed, the first thing that united Europe was a crusade against the infidel. The first thing that will unite a torn and distracted Church, will be a cross-exalting war,—a crusade upon the world,—a simultaneous forthgoing in the wake of that banner, which did we lovingly eye and implicitly follow, we should conquer at once the world and ourselves. A CONFEDERACY FOR THE RESUSCITATION OF GOSPEL TRUTH AND FOR THE REVIVAL OF TRUE RELIGION WOULD ITSELF BE UNION.

8. Should we find our overtures of kindness and conciliation rejected by any whom we have reason to regard as real disciples, let us not be discouraged. If Christian unity be so important to the cause of Christ, it is surely worth

some self-denial and pains-taking to secure it. If the burthen of the self-denial fall on us, and we receive grace to bear it, it is our privilege to be "the martyrs for charity." It is not enough to sigh after unity; it is not enough to pray for it; if we really desire it, we must labor and deny ourselves, and have long patience to obtain it. And if our motive really be love to the Redeemer, and desire to fulfil his joy, the consciousness that we do it unto him should be the consolation for many failures; and the recollection that his prayer has ensured success, should make us feel that every failure only brings the successful issue nearer.

It is this persuasion which has encouraged this attempt. It will be useful if it arrest the attention of more influential members of the Church, or animate the prayers of those whose influence all lies in the upper sanctuary. If it should fail of these higher ends, it may perhaps fall into the hands of some who will accept it as a statement on behalf of one congregation,*

* It is confirming to the author's mind that the general sentiments of this tract are those of his much esteemed brethren, the elders and deacons of that Church in which he ministers. He has daily reason to thank the Lord for having cast his lot in a kirk-session and congregation where such subjects are congenial, and gladly avails himself of the sanction to the foregoing views and statements implied in their request to publish them. The reader who feels interested in the general theme, is referred to Dr. Harris's Essay, "Union;" "The Unity of the Church, another Tract for the Times,"

who, though they love their own communion much, love the communion of saints still more. Dwelling in unity ourselves, we should rejoice to dwell in unity with all our believing brethren. And as we have only found the free expression of our mutual mind promote this unity, so we believe that were there a better understanding among the different denominations, there might be a very full expression of various opinion, and an ample discussion of the advantages of our several systems, without danger of offence; and as the result of all we might reach, if not a state of perfection, at least a state of much nearer approximation.

We end as we began. Heaven is the abode of unity, and when the spirit of unity comes into a soul or into a Church, it cometh from above. The Comforter brings it down. Discord is of the earth, or from beneath. The divisions of Christians shew that there is still much carnality amongst them. The more carnal a Christian is, the more sectarian will he be; and the more spiritual he is, the more loving and forbearing, and self-renouncing are you sure to find him. And it is with Christian communities as with individual Christians. When the tide is out, you may have noticed, as you rambled

by the Hon and Rev. B. Noel, M.A.; and a sermon on "Christian and Ecclesiastical Unity," by the Rev. J. C. Burns. London Wall.

among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet, and by and bye, in place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple, every reflux, brings it nearer—a mightier communion, even the communion of saints, which is to engulph all minor considerations, and to enable the fishes of all pools, the Christians, the Christ-lovers of all denominations, to come together. When, like a flood, the Spirit flows into the Churches, Church will join to Church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the

scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints on earth have room enough to range. Yes, our Churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the Church's history. But they form a very little fellowship—the largest is but little—yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy Church! farthest down upon the strand! nearest the rising ocean's edge! Happy Church! whose sectarianism shall first be swept away in this inundation of love and joy! whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions,—the communion of the Holy Ghost! Would to God that Church were our's!

TWO HUNDRED YEARS AGO.

AN ODE,

Written for the Bi-centenary celebration of the illustrious Westminster Assembly of Divines, by whom the standards of the Presbyterian Church were formed. July 1843.

BY MRS. J. L. GRAY.

Two hundred years, two hundred years, our bark o'er billowy seas,
Has onward kept her steady course, through hurricane and breeze;
Her Captain was the mighty One, she braved the stormy foe,
And still he guides, who guided her, two hundred years ago!

Her chart was God's unerring word, by which her course to steer—
Her Helmsman was the risen Lord, a helper ever near—
Though many a beauteous boat has sunk, the treacherous waves below,
Yet ours is sound as she was built, two hundred years ago!

The wind that filled her swelling sheet from many a point has blown,
Still urging her unchanging course, through shoals and breakers, on—
Her fluttering pennant still the same, whatever breeze might blow,
It pointed, as it does to heaven, two hundred years ago!

When first our gallant ship was launched, although her hands were few,
Yet dauntless was each bosom found, and every heart was true!
And still, though in her mighty hull, unnumbered bosoms glow,
Her crew is faithful as it was two hundred years ago!

True some have left this noble craft to sail the seas alone;
And made them, in their hour of pride, a vessel of their own;
Ah! me, when clouds portentous rise, when threatening tempests blow,
They'll wish for that old vessel built two hundred years ago!

For onward rides our gallant bark, with all her canvass set,
In many a nation still unknown, to plant her standard yet;—
Her flag shall float, where'er the breeze of freedom's breath shall blow,
And millions bless the boat that sailed two hundred years ago!

On Scotia's coast, in days of yore, she lay almost a wreck,
Her mainmast gone, her rigging torn, the boarders on the deck;—
There Cameron, Cargill, Cochran fell; there Renwick's blood did flow,
Defending our good vessel built two hundred years ago!

Ah! many a martyr's blood was shed, we may not name them all;
They tore the peasant from his hut; the noble from his hall;
Then brave Argyle, thy father's blood, for faith did freely flow;
And pure the stream as was the fount, two hundred years ago!

Yet onward still our vessel pressed, and weathered out the gale;
She cleared the wreck, and spliced the mast, and mended every sail,
And swifter, stauncher, mightier far, upon her cruise did go;—
Strong hands and gallant hearts had she, two hundred years ago!

And see her now—on beam ends cast, beneath a north-west storm,
Heave overboard the very bread, to save the ship from harm;—

She rights!—she rides!—hark, how they cheer, All's well, above, below!
She's tight, as when she left the stocks, two hundred years ago!*

True to that guiding star which led to Israel's cradled hope,
Her steady needle pointeth yet to Calvary's bloody top!
Yes, there she floats, that good old ship, from mast to keel below,
Sea-worthy still, as erst she was two hundred years ago!

Not unto us, not unto us, be praise or glory given,
But unto Him, who watch and ward, hath kept for her in heaven;
Who quelled the whirlwind in its wrath, bade tempests cease to blow,
That God, who launched our vessel forth, two hundred years ago!

Then onward, speed thee, brave old bark, speed onward in thy pride.
O'er sunny seas and billows dark, Jehovah still thy guide;
And sacred be each plank and spar, unchanged by friend or foe,
Just as she left Old Westminster, two hundred years ago!

Easton, Pennsylvania.

* The intelligence has just arrived, showing that by the recuperative energy of the truth, as embodied in our system, the Church of Scotland has righted, and is free, though at the expense of every thing but her Divine Head.

THE

DESTINATION OF THE JEWS.

BY THE REV. JAMES HAMILTON,
MINISTER OF THE NATIONAL SCOTCH CHURCH, REGENT SQUARE.

LUKE xxi. 24.

"*Jerusalem shall be trodden down of the Gentiles,* UNTIL *the times of the Gentiles be fulfilled.*"

ROMANS xi. 25, 26:

"*Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.*"

IN submitting a few remarks on the Destination of the Jews, I have selected these two passages, not because they are the fullest predictions on this momentous matter, but because they are among the latest. When you say that Israel will yet be restored and converted, and quote in support of your position Old Testament predictions, their force is often evaded on no other pretext but because they are found in the Old Testament, as if the Old Testament were not as authoritative as the New—or as if the Old were all fulfilled and finished the instant the New began. But leaving the Old

Testament entirely out of view, the destination of the Jews might be sufficiently gathered from what Christ and his inspired apostles have told us. Had we no Scriptures but the Gospels and Epistles, it would be extremely probable that the house of Judah should fill their old seats again, and absolutely certain that they should become the conspicuous and favoured people of God once more.

However, I confess that I have no desire thus to narrow the field of presumption and proof. I would read these New Testament prophecies in the light of the Old, and fill up these more recent hints from the ampler information of earlier predictions. I would, on the one hand, learn more fully what God's purpose is, and on the other, would ascertain that this purpose is not yet fulfilled—in other words, that it is God's purpose still. The New Testament allusions to Israel's last return are cursory and few, but it is enough that there *are* allusions. If you get a letter from a friend in India telling that he proposes to take a journey home, and fixing the very time of his intended departure, describing the route he intends to pursue, the length of time which he is likely to tarry at such a place, and the business which he hopes to transact at such another place, and the time when he hopes to arrive in Britain; should his next despatch relate to some affair which has occur-

red in the meanwhile, you would not expect that this second letter should repeat all the details of its predecessor. It would be enough if he did not intimate any change of plan—it would be more than enough if he made the most casual reference to the subject; if he said, for instance, "When I take my journey homewards," or, "as soon as I set out;" however slight the allusion, you would know to expect him still. And when the Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Micah, and Zechariah, and Malachi; when the Old Testament is full of Judah's restoration and conversion—of all the accompanying signs and subsequent effects, it is enough for us if Luke, and Paul, and John—if the New Testament penmen writing on another errand and a new emergency, do not supersede or disallow the predictions of their predecessors. It is more than enough, when I find by frequent allusions and explicit statements, that they assume and sanction the whole.

Abstaining from all speculations regarding the period when, and the agencies by which the result is to be brought about, it will be the object of this lecture to show,

I. That the Jews are to be restored to their own land; and—

II. That they are to be converted.

In other words, the destination of the Jews includes their restoration and conversion.

I. It is God's purpose to restore the Jews. "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fullfilled;" in other words, when the Gentile lease is out, Jerusalem shall be trodden down no more.

When a great city is overthrown, and the first out-burst of sorrow dies away, it is either quietly rebuilt and re-occupied, or forsaken and forgotten. In either case it is only one generation which suffers. If a new city rise on the ruins of the old, the conquerors and the conquered usually blend more or less together, and in some future age they live promiscuously and rejoice in common on a soil which their fathers moistened with one another's blood. What modern Roman lays it the least to heart that the grass waves in theatres where his forefathers sate the long summer day, and laughed, and cheered, and shouted; or, who feels it *personally* that the bramble grows out of the riven altar on which Romulus or Numa laid the struggling victim? The chain of identity is broken, and the new race is clean severed from the old. If, on the other hand, no new city be suffered to arise, if the shock which overturned its walls have also dispersed its people, like the shattered fragments of the avalanche, they soon melt and are lost atoms in the stream of

some mightier population. Where is the bosom in which Troy awakens the faintest throb of patriotic feeling? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? And what emotion beyond a vague and impersonal sadness, a general impression of the melancholy, a sense of dreariness without any touch of tenderness, is ever called forth among the broken shafts of Palmyra, and empty rock-nests of Petra? Where are the people who have the hereditary right to sit down among such ruins, and recognising emblems of departed glory, the right to weep be cause *their* "house is left unto them desolate?" Where are the old inhabitants? They were not exterminated, and yet they have vanished. Merged in the nations, and mutually commingled, there is no precipitate which can decompose them and bring them out in their original distinctness again. The house is desolate; but no one feels that the house is his, so no one mourns its desolation. But there is a city whose case is quite peculiar. Captured, ravaged, burnt, razed to the foundation, dispeopled, carried captive, its deported citizens sold in slavery, and forbidden by severest penalties to visit their native seats again; though eighteen centuries have passed, and strangers still tread its hallowed soil, that city is still the magnet of many hearts, and awakens from time to time pangs

of as keen emotion as when its fall was recent. Ever and anon, and from all the winds of heaven Zion's exiled children come to visit her, and with eyes weeping sore bewail her widowhood. No city was ever honoured thus. None else receives pilgrimages of affection from the fiftieth generation of its outcast people. None else after centuries of dispersion could at the first call gather beneath its wings the whole of its wide-wandering family. None else has possessed a spell sufficient to keep in remotest regions, and in the face of the mightiest inducements, its people still distinct; and none but itself can now be re-peopled with precisely the same race which left it nearly two thousand years ago. The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God.

Here are two familiar facts. The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naptha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumblings, separate and immiscible? And why, again, when every other forsaken city after an age or two is forgotten by its people—why has Jerusalem such strong

affinity for its outcast population, that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and with the people, and unless the place and the people have yet something to do with one another?

This presumption becomes an absolute certainty when we consult the sure Word of prophecy; and, in order not to confuse your ideas and oppress your memories with a multitude of quotations, I would by the way of specimen select the following three:—

"In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass IN THAT DAY, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."*

"For I will take you from among the hea-

* Isaiah xi. 10—12.

then, and gather you out of ALL countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *And ye shall dwell in the land that I gave to to your fathers; and ye shall be my people, and I will be your God.*"*

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."†

I would only further remark, that agreeably

* Ezekiel xxxvi. 24—28. † Micah iii. 12; iv. 1, 2.

to these prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down" of the Gentiles; but no one set of the Gentiles has been allowed to tread it long time together. It has been "successively occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian caliphs, the Latin Christians, the Egyptian caliphs a second time, the Mamalucs, and the Turks of the Ottoman race."* And by this ceaseless change of occupants, it has been very plainly hinted that all were intruders and usurpers, and that the rightful owner had not yet appeared; so much so, that I greatly err if it be not the conviction of the present possessors, both Frank and Moslem, that they are the mere *locum tenentes*, sitting there by sufferance till the way be ready for the return of the ancestral lords. Christians and Infidels, Papists and Mahometans, Franks and Saracens, Turks and Egyptians, have fought for the Holy City, and possessed it all by turns; but never any of them been able to keep it long. And whilst in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people whose it is, await in calm assurance the day when the Lord himself shall put them in perpetual possession.

Looking to the present languid and withered

* Faber on the House of Judah and Israel, vol. ii. p. 304.

aspect of the country, it may be a question with some whether a literal restoration to Palestine would be a blessing to the Jews. On that question we deem the people themselves the best judges, and if they desire it, it must be a blessing—a blessing because they desire it. The question with the exile is not whether his native land or his place of banishment be the fairest and most fruitful; but all the question is, how he shall get *home*. But independently of this, Palestine is "a goodly land." Its intrinsic resources are far from despicable, and its position, relatively to other lands, perhaps the most advantageous in the world. Spread out beneath a sky whose severest aspect is mild, and whose summer glow is only intense enough to elaborate those aromatic harvests unknown in more moist and chilly climes, Palestine used to be a land of sprightly music and long livers. In those regions where the air is sluggish, life is dull, and men do their wo k in silence. But in healthful climes, muscular energy is redundant, and the animal spirits overflow, and the prodigal excess of life and power escapes in joyous shouts and nimble movements,—in leaping and dancing, in melody and song. And just as you infer, not more from its long livers—those gay old "grasshoppers"—than from its merry singers, that ancient Attica must have been a genial lifesome land,

so you may gather, not more from the frequency of fourscore and fivescore among its patriarchs, than from the abundance of its popular minstrelsy and daily music, that Palestine was a cheerful and salubrious land. From the matron at the well, to the watchman on the walls, from the strain that gushed with earliest spring, to the shout which closed the vintage, there were tokens unequivocal of life in its sunshine, and inspiration in its air. And perhaps nothing can show the change more solemnly than that a land once so vocal should be so silent now. And as it was a salubrious, so it was a fertile land. In its better days, it was "the garden of the Lord, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey." The long desolations have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees; but the bee still murmurs on the fragrant cliffs of Carmel, and the sleek olive yields its fatness in Gethsemane. The ruthless natives, and more ruthless strangers, have not been able to exterminate the cedars of Lebanon; sycamores grow by the wayside as when Zaccheus clambered up to catch a glimpse of the illustrious stranger; and the Arabian pitches his tent beneath the Terebinth,

like his father Abraham when angels visited him at Mamre. The almond-tree flourishes along the Jordan, and like a pyramid of silver cleaves the azure of a cloudless spring, even as when its glad signal announced to the youth of Judah the winter past, and its snowy blossoms on leafless branches reminded the monarch-preacher that his own almond-tree would soon be flourishing. Jericho was the city of palm-trees in the days of Moses. The palm-leaves of Jericho carpeted the path of the Prince of Peace on the only triumphal procession this world ever gave him. Jericho is the city of palm-trees still. The trees whose borrowed foliage spread a canopy of green over Jerusalem at each Feast of Tabernacles, have not entirely vanished. And even those humbler glories of the field, which no goodly land can want, may still be recognised. Sharon has not lost its rose, and among the hills of Galilee you still may gather the gorgeous amaryllis, descendant of those very lilies to which the Divine Teacher pointed one autumn evening eighteen hundred years ago, and bade his disciples "consider" them. A traveller speaks with rapture of the delicious odour which sprang at every footstep from Jerusalem to Jaffa, when the long-looked for rains had revived the rosemary and other scented flowers. Hasselquist was charmed with the jasmine of Palestine, a

trivial circumstance, were it not that a prophecy of many a sweet Jewish home and rural dwelling may be enfolded in that flower. But what is economically of far more moment, amidst all the recklessness of its trampling invaders, and all the resourceless poverty of its abject cultivators, the soil gives symptoms of its exuberant fertility. The lazy boor on the sea-coast scratches the mould and flings in a handful of melon-seed, and is rewarded with the most delicious produce in the world. The mountain ranges to the north are as green as when the bulls of Bashan rioted on their dripping slopes. And the very thistle-forests, which dense and tall usurp its plains, show that these plains are capable of yielding again their heaps of corn. In short, the Lord has only to turn that captivity like streams in the south, to fill the channel of that dry and thirsty land with the stream of its returning population, in order to clothe it on every side with the fertility and glories of unexpected spring. Let but the seed of Jacob people it once more, and its pastures will be clothed with flocks, and its valleys will be covered over with corn. And whilst the little hills exult on every side, the people that went forth weeping shall doubtless come again rejoicing.

There is only one circumstance more which I would mention in this connexion. It is that

the geographical position of Palestine will make it now far more important to the people who possess it than it ever was before. So remarkably situated is it, that it forms the bridge between two continents, and a gateway to a third. Were the population and the wealth of Europe, Asia, and Africa condensed into single points, Palestine would be the centre of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which a kingdom may attain, planted as it were on the very apex of the old world,—with its three continents spread out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side all the skill, and enterprise, and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations; and by bringing the forces of the Gentiles to Jerusalem, to send the blessing of Abraham among the Gentiles.*

II. I now pass on to prove a point without which the restoration of the Jews would be a blessing neither to themselves nor to the world. I mean their conversion. There are some things from which the Jews do not need to be

* Isaiah lx.

converted; *e. g.* they are not idolaters, and do not need to be turned from image-worship. They are better than some called Christians in this respect. But they are self-righteous. They have mean ideas of God's holy law, for they think that with hearts and hands tainted by the original transgression they can render a pure and acceptable obedience to that law. They have wrong ideas of sin, for they fancy that the fasts, and prayers, and tears of the sinner can atone for insults offered to the almighty Majesty and sin-repelling Holiness of God. And they have wrong ideas of God himself; for his amazing gift of a free forgiveness is too magnificent for them to receive it, and the condescension of the Son of God in coming down and dying is too divine for them to believe it. If the Jews had right views of the law of God, of sin, and the Saviour, they would be converted. We believe that the Spirit of God will give them such views ere long But whether their conversion is to precede or accompany or follow their restoration, or rather whether some of them may not be converted before the restoration, and the remainder afterward; and what are to be the agencies employed, whether there is to be a second personal appearing of the Son of God beforehand, or whether the work of their conversion is to be consummated solely by the plenteous outpour-

ing of the Spirit, without whose working the bodily presence of the Son of God would make little impression on corrupt humanity; and whether the time is now fully come; these questions I do not at present discuss, on some of them having formed no conclusive judgment, and because on all of them you will more readily come to a clear light and sound conclusion if you be first fully persuaded of the fact that the Jews are to be converted. And here, as in the former instance, I prefer quoting, without comment, the sure word of prophecy.

"Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."*

"And it shall come to pass in that day, that I will seek to destroy all the nations that come

* Zech. viii. 20—23.

against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."*

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.......These also have not believed, that through your mercy they also may obtain mercy. For God hath concluded them

* Zech. xii. 9—14; xiii. 1.

all in unbelief, that he might have mercy upon all."*

But I feel that I would not be doing justice to my subject if I ended here. I doubt not that the Jews are to be the possessors of Palestine and the people of God again. This is their destination; but this is not all. As was truly said in the opening lecture, "The Jews possess no prerogatives for themselves. Whatever immunities and distinctions they enjoy, they hold for the world." So is it with their destination. God has great things in store for Israel, for he has great things in store for all mankind. And to understand the destination of the Jews you must go back to the day of their original segregation from the nations, and recall God's promise to the Chaldean shepherd, "In thee and in thy seed shall *all the families of the earth* be blessed." A promise already most bounteously fulfilled in the "one" seed, "that is Christ;" but a promise whose riches, as prophecy assures us, are far from being exhausted yet. From Isaiah, and Zechariah, and Paul, it is very plain that Israel's restoration is to be the world's elevation; that Israel's ingathering is to coincide with the world's great harvest-home. Their fall was a blessing to a few of our Gentile families; their rising again in their fulness will be a blessing to the whole.

* Rom. xi. 25, 26, 31, 32.

How it may produce its full effect of blessing, I cannot tell; but, with Bible help, may offer the following hints.

1. The restoration and conversion of the Jews will be striking facts. Whether effected in the more ordinary ways, or, as is almost certain, with miracles intermingled, the result will be abundantly remarkable. It is not probable. Many of the Jews sneer at the devout expectation of their brethren, that they will yet be planted as of old in Palestine. Many of them smile at the idea of a restoration, simply because there are such hindrances in the way. Very well. When the restoration takes place it will be all the more wonderful. "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles, The Lord hath done great things for them." The event is not probable. You do not all expect it yourselves; and many Gentiles do not. So it will be very surprising when it does take place. Again, much as many of the Jews desire a restoration, and confidently as some look forward to it, they all with one accord depreciate conversion, and are confident that such a calamity never can befal them. Now, of all prophetic truths, this is the plainest and most positive; and when it does take place—when over the face of most stag-

gering difficulties and stupendous prejudices, the great consummation is brought about—when, probably all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the Pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerate Judah, the Word of God will sparkle with unwonted coruscations, and like deep-coloured gems that look dusty in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beams break forth from Salem. And it is not so much the new evidence as the new impulse which this event will give. It is not so much that it will merely illustrate or fulfil the prophecies, as that it will arrest the world and animate the faithful, and by giving palpable reality to the things of faith make unbelief as impracticable as it is already inexcusable. It has been admirably shown in a recent essay, that foreign missions have exerted a most quickening power on domestic Christianity; and that every triumph of the Gospel abroad has pioneered a corresponding victory at home. When Christendom was stagnant, when preaching had come down to a few meagre commonplaces, when ministers preached with slight

expectation that they were to impress or change their hearers, and when hearers heard with no intention of being impressed or changed, word came home that the gospel was proving itself the power of God unto salvation among savages, Indians, Esquimaux, and South Sea Islanders. Why should it not prove itself the same to the Greek which it had proved to the barbarian? The cause got a new impulse, the Gospel got a new trial, and the work of evangelization went on with new success in Britain. If this was the reflex influence of a few pagans converted, what would be the effect of like conversions among the Jews? Would it not be as life from the dead to the once more drooping Churches of Christendom? The Gospel has already proved itself the power of God and the wisdom of God unto the salvation of Gentiles, and that on a somewhat extensive scale. But to complete the case, let it prove itself the power of God and the wisdom of God unto the salvation of the Jews. They are confessedly the hardest and most impracticable materials on which it has yet been brought to bear. Are they beyond its influence? In the infancy of chemistry half the substances in nature were reckoned insoluble, not because there was no power in nature to dissolve them, but because men were ignorant of that power, or knew not how to apply it. And after the

poor alchymist had laboured in the fire, heated his furnace seven times, and spent all his acids and alkalies, there still remained in the alembic a relentless mass which laughed at all his labours; a tiresome earthly residuum, a *caput mortuum*, which would neither evaporate, nor melt, nor burn. But as knowledge grew, solvents multiplied, till the intractable substances became very few. Still, however, men would say that a thing was as hard as adamant, that you might as soon melt marble or fuse platinum as make an impression on that thing. But these comparisons are no longer significant. There is a power in nature which can melt marble, fuse platinum, and burn the adamant. In the infancy of evangelic effort, even Christians looked despondingly on some sections of the human family: and it was a grave question with some whether it was better to extirpate cannibals or evangelize them; whether the Gospel should be preached to the Indians; and a large mass, consisting of Negroes, and Hottentots, and "Chineses," were set aside as utterly out of the question, a *caput mortuum*, of which nothing could be made. These despondencies, which were unlawful from the moment it was said, "Preach the Gospel to *every* creature," have now been effectually refuted by the partial success of the Gospel on every creature; partial, but still enough to show

that every creature is a fit subject for the Gospel to act upon. But I can quite see in some brethren a suspicion that the Hebrew subject will prove refractory—that there is a peculiar impracticability about the Jew. Be it even so: that the Jew's heart is the hardest of all hearts; that peculiar hardness has happened unto Israel. There is a power, an agent which can dissolve this stony heart; and just allow that they are the most obdurate people in the world, and it follows that when the Gospel has proved itself the power of God and the wisdom of God, to the salvation of the Jews, it will be seen how omnipotent is the Gospel of peace in the hand of the Spirit of Love. When the Jews are converted, it will be a most singular event; the final evidence of the Gospel's Divine original, and a mighty impulse to its spread.

2. But, secondly, the Jews are likely themselves to be most energetic and efficient evangelists. Isaiah says (ii. 2, 3), that, "in the last days the law shall go forth out of Zion, and the word of the Lord from Jerusalem." And Zechariah says, "Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.......Ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (viii. 22, 23.)

Jerusalem, by that time possibly the great centre of wealth and influence, will be the source of light and evangelization ; the emanating fountain and the converging focus, whence truth shall issue and whither inquiry shall return ; from which the Word of the Lord shall go forth, and to which all tribes of awakened people shall go up—the missionary metropolis of the world.

3. And a third and more important way in which I believe that Christianity is to profit by the conversion of the Jews, in which all families of the earth are to be blessed in Abraham, is that in that converted nation we may expect to see a re-production of Christianity in its noblest and purest style ; the graces of the Gospel exemplified as they have not been since the day when the very chiefest Christians were Jews. It ought ever to be remembered, that whether for the purposes of ulterior conversion of the world, or for the elevation of the existing Church, the instrumentality most needed is a normal piety of the highest type ; a living Christianity so full-grown, and so full-hearted, that no man shall despise it, and no man shall mistake it. And in reading the prophecies I see many proofs that regenerate Palestine is to present the world with a living epistle largely written of this first-rate Christianity. The paradisaic scenes of peace and harmony delinea-

ted, streets without violence, and sanctuaries without profanation; the worshipping concourse and the rapt adoration, and the manifesed presence of Jehovah; the blending of sabbath sanctity with week-day activity, bespeak a piety of the most exalted order. And I stagger not at the promise because of what the Jews are now—I believe that they are much maligned, and I also believe that they are not too moral. But I also believe that, though everything which prejudice has suspected and malignity invented were true, the miracle of grace, which makes them a pattern to all people, will only be the more adorable. I do not stop to say that if they be abject, persecution has made them so; nor do I interpose the names of Reuchlin and Benezra and Neander in arrest of that sweeping sentence which would adjudge them to irretrievable degradation. But I fall back on the unquestionable fact that the finest specimens of redeemed and regenerate humanity which mother earth has ever borne upon her surface, or received into her bosom, are the men gathered to their fathers in the sepulchres of Israel, the saints that sleep in Palestine. I do not forget that the Church's finest models and most stimulating examples are men who answered to the name of Jew. And just as from the indevotion of a prayer-restraining and irreverent age, I look

back to the son of Jesse praising seven times a-day, and soliciting the lyre familiar with his ecstasies to a strain more seraphic yet, till the labouring lyre could do no more, and his own awe-struck hand trembled into silence; so from the stinted devotion and phlegmatic praises of our Gentile Churches, I look forward in hope to the day when other Davids shall lead the choir, and sweet singers of Israel sound the key-note of the Church's gratitude; and if without the temple pomp, at least with Hebrew fervour, we shall answer one another, "Praise ye the Lord for his mercy endureth forever." And just as from the selfishness and caution, and wary worldly wisdom of modern preaching, I look back with amazement at that meteor of mercy, that burning and shining light, who, self-forgetful and self-spending, flamed round the benighted earth, knowing and making nothing known but Christ, then exhausted, shot back into that sun which had fired him at the first; so looking round on our glow-worm regiment to the leeward of the hedge, and then looking out on dark Britain and a darker world, I am ready to exclaim, "The Lord send us another Jew like Paul." And then, when I look round on the Church of Christ comminuted into a thousand fragments, and every day shattering more and more the stone which ought to fill the earth—when I think how fallen out

by the way are the pilgrims, the brethren journeying to the same land of peace and love, I look back with wistfulness to the Daniels and Johns of better days, who exerted such healing and harmonizing influence on all their coevals; and when I think of it as one most likely source of christian union, I pray the Lord to hasten in his time the day when Ephraim shall no longer envy Judah, but from Ephraim and Judah, converted and restored, shall come forth a company, THE MODELS OF THE CHURCH, THE MISSIONARIES OF THE WORLD.



